



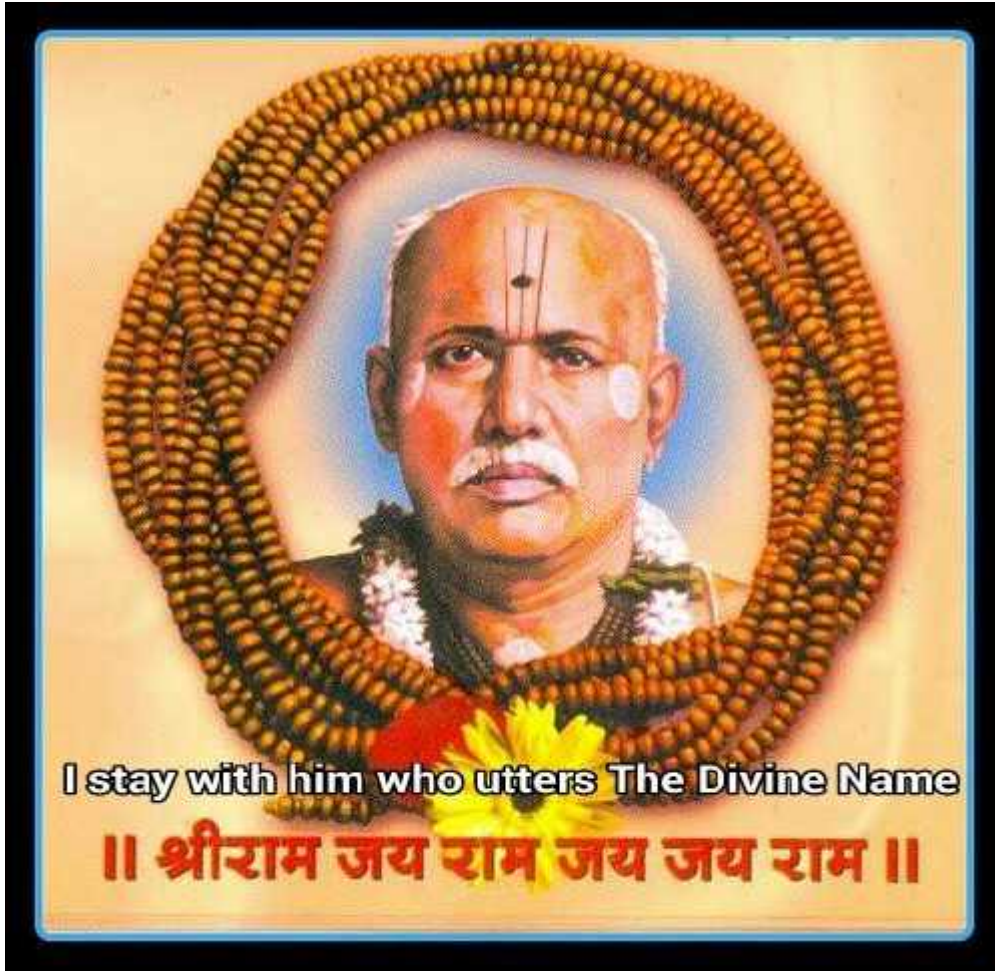
**SHRI LAXMINARAYAN WALAVAL, SINDHUDURG, MAHARASHTRA,
INDIA**



MY PARENTS DR. JANARDAN NARAYAN KASHALIKAR

AND

SOU RUKMINI JANARDAN KASHALIKAR



Sadguru Shri Brahmachaitanya Maharaj Gondavalekar
Gondavale, Dist Satara, Maharashtra, India

GURURBRAHMA GURURVISHNUH
GURURDEVO MAHESHVARAH
GURUH SAKSHAT PARABRAHMA
TASMAISHRI GURAVE NAMAH

I salute my Guru, who is Brahma, Vishnu and Mahesh called Gunamaya i.e. the penultimate truth; and the Parabrahma; i.e. the ultimate truth.

NAMA

NAMASMARAN

(Jap, Jaap, Jikra, Sumiran, Simaran; i.e. remembering God or True Self)

And

Total Stress Management

(Total Well Being, Holistic Renaissance, Superliving, Holistic Health Etc)

A Heart to Heart Dialogue

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Preface

Indeed; this is a heart to heart dialogue! It depicts the absorbing story of a progressive inner blossoming; from the initial stage of struggling to overcome stress; to the stage of victorious fulfillment.

On page 7 the dialogue begins with a **question resulting from the problem commonly faced by us**. This is the beginning of conscious process of stress management! Before this; there is a stage of ignorance and darkness; devoid of any questions. It is speechless.

On pages 8 to 9 there is a focus on **importance of practice of NAMASMARAN** in stress.

On page 10 we find a discussion on whether the day to day problems are real or God or true self is real.

On pages 11to13 there is a narration of the early perceptions of the teacher about stress, NAMASMARAN and Total Stress Management; and a depiction of his ideas about **charity**.

On pages 14 to17 teacher's feelings about **Marxism** are revealed.

On pages 18to19 there is an explanation about teacher's outlook about the prevalent **spiritual traditions and practices**.

On pages 20 to 22 there is a discussion on the restless seeking of answers and **self assertion**.

On pages 23to24 we get an idea about the assurance of **inner prompting**; amidst the stress experienced while in the search of truth.

On pages 24to27 we learn about the identification of **NAMASMARAN** as the **single, simple and easy to practice democratic universal solution to individual and universal problems – a panacea!**

On pages 27to28 there is an introduction to **the germ** of Total Stress Management.

On pages 28to31 we explore how the promise of individual and global blossoming and the “soul” of **atheism and theism**; are embodied in NAMASMARAN.

On pages 30to32 we find the analogies to explain the **exact and holistic meaning of stress**.

On pages 32 to 34 there is an explanation of the physiological concept of stress.

On pages 34to35 there is a brief discussion on the **physiological and pathophysiological aspects of mechanisms** underlying stress.

On pages 36to42 we come across the ocean of the causes of stress, which are called stressors.

On pages 42to47 we explore the incidence and extent of **medical ailments and general suffering** resulting from stress.

On pages 47to51 we get an insight into the support systems; and the Total Stress Management, which embodies; SADDHARANA (conviction), SADVICHAR (thoughts), SADBHAVANA (emotions), SATPRAVRUTTI (motivation), SADVASANA (instincts), SATSANKALP (plan), SATKARMA(deed) and SADACHAR (behavior) culminating in Self realization; and how it is a product of NAMASMARAN or being oriented to true self.

On pages 52to53 we get further clarity about **SATPRERANA (perspective of oneness), SADDHARANA (conviction), SADVICHAR (thoughts), and SADBHAVANA (emotions), SATPRAVRUTTI (motivation), SADVASANA (instincts), SATSANKALP (plan) and SATKARMA or SADACHAR**.

On pages 53to 55 we get some more insights in NAMASMARAN.

On pages 55to58 we find analysis of our hollow rhetoric and hypocrisy.

On pages 58to60 there is an explanation; about how **NAMASMARAN, SADICCHAA, SATSHAKTI, SWADHARMA and ensuing social welfare** are inseparable.

On pages 61to62 the pros and cons of the abandoning of rationality are described.

On pages 62to65 entropy, negentropy, bhavarog, bhavasagar and their relevance to stress management are explained.

On pages 65to67 there is a depiction of how intellectual activity and NAMASMARAN are complementary.

On pages 67to69 there is an affirmation of how NAMASMARAN is a preventive and curative measure; in all; but especially in children!

On pages 69 to71 there is an appreciation of the traditional practices of NAMAJAP and NAMASMARAN; and future of NAMASMARAN.

On pages 72to78 we can visualize the universalization of the practice of NAMASMARAN and Total Stress Management (SAMASTHI YOGA); as a function of the omniscient, omnipotent, omnipresent NAMA, which is also implied in the aphorisms SHRIRAM SAMARTH and RAMA KARTA.

On page 78 there is acknowledgement.

On page 79 we find the world famous prayer yearning for individual and universal blossoming; in Sanskrit; along with its essence in English.

SHRIRAM SAMARTH!

Student: Sir, can you please help me? I am really helpless! There is no ray of hope whatsoever! I am living like a vegetable! Every day just comes and goes; without any kind of excitement or fulfillment. There is no motivation for living! Many advise me to practice NAMASMARAN. But; from what I have heard and read; even though NAMASMARAN is advocated by many as a panacea; according to many; it is an idle practice and has nothing to do with day to day problems! It is unproductive! I also feel the same! Do you think there is any value of NAMASMARAN, in my agony? Please clear my doubts!

Teacher: This is a genuine question! Actually your problem has become quite common! Let us have a heart to heart dialogue and see; if that can help you. But please don't expect a readymade solution. Don't think of passively following me. That does not work. Be bold, frank and inquisitive. Challenge me! But it should not be in a casual manner. In such matters; the casual gossip proves useless; and even counterproductive!

Student: Agreed! Sir, how can I afford to be casual in this state? I need a genuine and effective guidance. I assure you; I won't be casual for my own sake!

Teacher: Fine! I will try to explain whatever I am convinced about; step by step. You can always interrupt me, if I fail to clarify my point at any stage. Is that OK?

Student: Yes Sir! Perfect! I am really lucky that you have agreed to help me in this state of helplessness! I am fortunate to have you; to clarify my doubts and help me to conquer my stress!

Teacher: Thank you! But the doubts can be cleared by discussion; only up to a certain point. Final clarity and conviction ensues in the course of time; through **practice** and verification! Hence; for the time being consider; at least provisionally; that NAMASMARAN is a panacea that delivers Total Stress Management; and begin to practice it. Let your practice go on; alongside with these sessions of our heart to heart interactions!

Please understand that NAMASMARAN is like water. We realize its importance only if we drink it; not merely if we read and discuss about it! It is also like food. In absence of eating; the discussion on food is futile! In fact; NAMASMARAN is even more important! It is like oxygen. We realize the value of oxygen only if we breathe it; not by mere discussion.

Student: I understand what you say; but I am not quite convinced by the analogies! It is difficult to accept NAMASMARAN even provisionally and begin its practice; even in this unbearable state of mine!

Teacher: We have to bear in mind that most of us; are initially ignorant; like a new born baby. If a new born baby did not breathe; because it did not know its value; then it would be dead. In the same way; if we did not practice NAMASMARAN; right from the beginning, then we would be dead due to deprivation from; the nectar of conscience deep within us! Hence even if you are not convinced about the analogies; it is vital to begin its practice. In the course of our discussion and your own practice; you may either confirm its pivotal role as a source of Total Stress Management and permanently internalize it; or rule out its role altogether; and reject it!

Student: OK Sir! OK! I will do it. I respect your earnestness! I cannot disregard it; even if I am not convinced! I will verify the potentials of NAMASMARAN; just because you say! But Sir, Please tell me how I should start its practice.

Teacher: That is good! I appreciate your open mindedness. It is advisable to start remembering the name of any entity you love and revere selflessly and maximally. This is important because; the particular name you choose; is NAMA. It is the first step; to realize the ultimate truth, which that NAMA implies! You may remember it audibly or silently and with or without a rosary. Start the NAMASMARAN; when you wake up, before eating or drinking; and before you go to bed! Overall; it is good to start with about five minutes per day and gradually increase!

Student: Is that all? No other conditions?

Teacher: Yes! That is all! No conditions. No paraphernalia!

Now; let us come back to your problem! The problem is you have is that of dissociation from the true self! This is like dissociation from the power house! This point will be clear in the course of our discussion. As regards your doubt about NAMASMARAN, it is because; there is a conflict in our mind; produced by what we observe; and what we are preached. On one hand; we observe all the life; full of its complexities and contradictions, which appears real; and on the other; we are preached that it is transient, ephemeral and illusory! Further we are preached that NAMA, which appears unreal and illusory to us; is preached to be real!

We find it difficult to reconcile; the “real” day to day struggle for survival; and the ambiguous idealism of seeking and realizing the “unreal truth” beyond all these!

We find it hard to bridge the chasm between the day to day apparently real suffering; and the abstract quest in the form of different modes of devotion,

penance and meditation including NAMASMARAN; of apparently illusory truth;! We find it difficult to relate the actual transactions in life (political, economic, educational, medical and other fields of life); and the apparently inconsequential, superfluous and idealistic pursuits! In fact; we are unable to see any coherence between the compulsions of daily life and the inexplicable mysterious urge to seek and realize the truth! Strangely; this urge is said to be meritorious and ubiquitous!

Student: You have restated my question more explicitly and exactly! To me; my problems are real and concrete; whereas, the practice of NAMASMARAN is beating around the bush. How can this idle practice of NAMASMARAN (or other devotional practices involved in religions and/or spiritualism), devoid of any rational and tangible solutions and activities; help me?

Teacher: I understand your question, because even I too had this question once upon a time! We will try to evolve the answer; from the story of the progressive development of my early perceptions, which culminated into my present convictions. I think it will make sense!

Student: I think that is a good idea! I will love it! Your first hand experiences will be far more interesting, appealing and befitting than theoretical quotes and jargons picked up from scriptures or books of ideology and philosophy!

Teacher: During childhood; I was neither aware of the meaning, causes, dimensions, mechanisms of stress; and its far reaching effects on individual and social life, nor I understood the meaning of NAMASMARAN!

In those days; I used to feel contented for a while; in relishing good food, wearing good clothes, passing examinations, getting ranks, getting awards, winning

competitions, nurturing friendships, growing achievements, absorbing entertainment, brooding on infatuations, dwelling in utopia and also; helping the others in one way or another. The pains and failures did disturb, but temporarily.

Student: Wasn't it a happy state of affairs? My childhood also was similar!

Teacher: It was a period of peace before the storm!

Student: Oh! I see! Do all of us pass through similar phase of peace before storm?

Teacher: Yes! We do! It is natural! It is only later; that I began to get disturbed by poverty; and other miseries in the society; associated with it. Hence; alongside the petty pursuits; there was a growing urge to help others!

Student: But I did not get disturbed by poverty in the society!

Teacher: Doesn't matter! Whether you were disturbed by one thing or another; and whether you knew about it or not; the issue is that of coming out of the disturbance! Isn't it?

Student: That is true!

Teacher: So, let us see what I did to overcome my disturbance!

Student: What did you do?

Teacher: I began to study and follow wherever feasible; the teachings of different thinkers and visionaries; in different fields of life; in addition to the curricular texts!

Around this time I also came across NAMASMARAN as well! But it appeared gullible or callous; to simply advocate NAMASMARAN for every problem, instead of actively helping the suffering people! Hence I found that one of the simplest, easiest and practical things; to do; was to try and be **charitable**.

Student: Did you try your hand at charity consciously? You must have! But sir, so far I am not involved in any charity; at least consciously! I think the difference begins with this!

Teacher: Again let me reiterate; we are bound to differ on several counts! But the main point is of coming out of the disturbance!

Student: OK! OK! Please continue sir!

Teacher: I used to get emotionally charged with even the thought of doing charity! I used to feel excited in any and every charitable activity! But through my experiences and observations over years; I found; that even as charity was necessary as an immediate rescue and relief activity; it proved to be insufficient on the long term basis! It was at best; a palliative symptomatic treatment. It could not help to eradicate the root cause.

Student: Can you clarify? At least apparently; the charity in any form; is a very noble activity. It has a healing effect. It gives solace to millions.

Teacher: I will clarify what I mean. Charity is obviously preferable to a criminal or irresponsible behavior harmful to others! It is certainly nobler; as and when compared with inertia, laziness, lassitude, pessimism, escapism and cynicism. It is also superior to maniacal self centeredness, petty selfishness and profiteering at the cost of others.

In fact; charity is extremely valuable in emergency situations. It is tremendously useful as a rehabilitatory activity. Moreover; it is also important in terms of satisfying **our own innate need** to help others! Actually in absence of charity; all of us get suffocated, though most often we are not aware of this deep rooted suffocation! This is because; we are oblivious to the starvation of our own conscience; deep inside us!

But the reason I felt unsatisfied with charity; was because; barring emergency situations; often it was found to be misused. It led to perpetuation of irresponsibility, dependency, lethargy and parasitic tendencies; in those who were beneficiaries; and it developed condescending attitude, arrogance; and even cheating and unabated exploitative behavior in those who practiced charity. Through introspection I found that charity did not eliminate the evils within me; whether I was a helping person or a helped one!

Student: Sir, I never looked into myself from this angle! This is a revelation! Do you think; my heart is also pining to be of some help to others? Do you think I also need to perceive the need of doing charity and going beyond it? Would it benefit me in my present misery?

Teacher: Yes. It will benefit you! Actually like mine and yours; every heart pines to help to others; but being unaware of it most people do not pay attention to it. They keep suffering; while being entangled in superficial and petty pursuits! That

is why; I did not give up charity as a concept and practice; but began to search what more was needed; other than mere charity.

Student: Was it at this time; that you turned to NAMASMARAN?

Teacher: No! I did not turn to NAMASMARAN at that time. But around this time; besides biographies and other philosophical books, I got introduced to **Marxism** and various thought currents in leftist ideology.

Student: Did Marxism help you? What did you find in it? Did you join any leftist party? How can Marxism help me?

Teacher: A very important aspect of **Marxism** is; it fuelled my concern for the suffering that is common to billions. It intensified and sharpened my motivation as well as; my actual intellectual, emotional and physical involvement in the efforts to find out the root cause of suffering and eradicate the same! It empowered the rustic fighter within me to end exploitation, injustice and resultant misery in society! From being individualistic, superficial and petty; I began to listen to the call of my conscience, which was hitherto; barely accessible to me! It helped me to enter within myself. This aspect of Marxism was and is; more than vital for every one of us! I found **atheism** as an empowering doctrine; as it could free an individual from the paranoia of God, fear of God, dependence on God and so on!

Student: What exactly is the meaning of atheism? Is it just a lack of belief in God? Is it not arrogant to deny the existence of some creator or a superpower?

Teacher: This is very complex subject! The prevalent interpretation of the word theism; is belief in God and atheism connotes lack of faith in God. But this is just a superficial comprehension! It does not explore the deeper meanings of the words “God” and the “belief”!

Student: What do you mean by that?

Teacher: In true sense; atheism means denial of an alien entity, whether we call it God, Guru, Satan, ghost or angel; ruling us; and theism means and denial of an alien entity ruling us other than our true self, whether we call it God, Guru, NAMA, BRAHMA!

Secondly; belief is a loose word! Actually belief and disbelief inherently embody uncertainty! Both; belief as well as disbelief; are devoid of a conviction and/or experience where there is no question of belief or disbelief; and there is certainty!

Student: But why are these two at loggerheads?

Teacher: It is because atheists as well as the theists are believers. Atheists believe in their reasoning and theists also believe in their reasoning. But both are subjective and fallible. Both are feeble and fragile. Both become meek in times of difficulty. Atheists seek help from their sources and theist from their own! Both are dependent and both feel that their ways are right! This has made their behavior opposed from each other! The theists are involved devotional activities revolving around personal salvation while the atheists are engaged in pursuits revolving around material conditions.

Student: I never thought of this! In other words; even as the spirit of atheism is not against the spirit of theism; both are opposed to each other!

Teacher: absolutely! As I understood, this; I realized that atheism could emancipate the downtrodden including me; to rise above the parasitic mentality to look towards some alien God; for help and support; in any and every difficulty. I thought atheism was an empowering as well as enlightening doctrine. Because; it inspired one and all; to study, analyze, rationalize and contemplate on problems; and search for solutions; by invoking the “true self” rather than attributing every kind of justice and injustice to some imaginary God! I saw it as a doctrine that wakened and enlivened one and all; to a vibrant, dynamic and brave life; from the slumber of listlessness, indolence and coward parasitism!

Student: Once again; this is a different way to look at Marxism! I think I did think of this; because I lived in delirium of petty success and melancholy of petty failures! I am beginning to realize that my problem is of hysterical amplification of my petty concerns; irrespective of whether I call myself a theist or an atheist! As a result I am voluntarily embracing entropy; and choosing a downhill course! Sir, one more question! Why didn't you continue to be a Marxist?

Teacher: I haven't taken divorce from Marxism! The spirit of Marxism continues nurture my heart! But those days; I was influenced by the superficial details of Marxism, because of which I thought that for every malady in society; the cause was socioeconomic deprivation and the root cause of this; was class division and exploitation of one class by the other.

But I realized through my experiences; that; “Equality is not and should not be a kind of regimentalization. Castes and caste differences, religions and the religious

differences, classes and the class differences could not be eliminated; through coercion. But even then; the enmity and strife could be eliminated and harmony could be established! As regards exploitation; it is far more deep rooted than apparent! Firstly it is complemented by both; the exploiters as well as the exploited ones; and secondly every individual has an element of an exploiter and an exploited; including me!

The divisions; of the society in castes, creeds, religions and classes; are only broadly realistic. They are not watertight compartments. In fact; all these are so much interwoven and intermingled that **no kind of caste, creed, religion, race or class struggle is; feasible and justifiable**. Whether of one class, caste, creed, religion, race or nationality; or another; such struggles can bring about at best; only external, superficial and temporary changes, without elimination of the deep seated evils inside”!

Moreover I never felt comfortable; to consider the religions, which I thought were really well meaning; as a pill of opium. I did not think that the kind hearted and selfless prophets, visionaries and saints were merchants of opium.

Student: Sir, I think this outlook about charity and Marxism; have already changed me a lot! I am beginning to overcome my hysteria, melancholy and cynicism. I am experiencing a change in my vision. I am able to see what I never imagined before. I am beginning to see my freedom from the shackles of my own pettiness. I am able to share the pain of billions, which is actually mine; and the immense power of these billions; to get freed, which is also mine! Sir, I am experiencing a leap forward, a quantum growth! I am happy that you did not stop at any penultimate reality! Was this due to the insatiable quest of truth in you?

Teacher: It could be, but it happened in me! I don't think as an individual can take credit for it! Today I am not a conformist philanthropist or a conformist leftist; I cherish the essence of both!

Student: Did you; as a result of this quest of truth; turn to **spiritualism and NAMASMARAN**?

Teacher: Actually; during this learning process itself; I was never cut off from religion, spiritualism, occultism, mysticism etc. I was always enthusiastic to know and accept, anything; globally benevolent and internally satisfying.

Student: But at least apparently; your involvement must have changed; from stage of being charitable to the stage of being a Marxist; and from being Marxist to your present stage! Is it not true?

Teacher: Yes! That is true.

Student: Up till now; I have neglected my conscience unknowingly; as I did not notice the concern of my soul for the pains of others. I neither tried my hand at charity nor did I grow with the Marxist spirit of struggling to destroy the root causes of pains common to me and others! But does this help us in going from strength to strength? What merit did you find in spiritualism? Was it useful to you? Would it help me as well?

Teacher: There was always something magnanimous and noble in the religious and spiritual traditions that attracted me and commanded my respect and even reverence. I did not know concretely; what it was, but there was something that

haunted me! It could be; the perspective of universal unity, utmost noble heartedness, total selflessness, unquestionable honesty, exemplary simplicity, adorable kindness or something extraordinary linked to God i.e. true self!

Student: What were the shortcomings? What should I avoid?

Teacher: I thought the religion and spiritualism, which and as I came across; were alien from the socioeconomic and political mainstream. Various cults, traditions, creeds and religious practices appeared marginalized and merely survived on donations. I thought they had become the caricatures of themselves; even though; in some instances at least; they did some appreciable charitable work.

I found that spiritualism that I came across; provided temporary psychological solace, without much change in the objective conditions, in which a person lived. In short, I could not be satisfied by materialistic approach as well as the religious and spiritual traditions I encountered. I could not find a way of simultaneous inner as well as outer; and individual as well as global blossoming!

Student: That means; you were not quite satisfied with the then prevalent materialism as well as spiritualism! Charity, Marxism as well as spiritualism don't seem to help us to heal our roots!

Teacher: All these constitute an extremely valuable heritage of human civilization. But if we don't go to their root, then they don't help. I felt that I had yet to actually meet the "self" of the atheists and "God" of the theists; even though I had come to understand it! Actually I could; though faintly; perceive the fact that; what the atheists would call self was the same, which was revered by the theists as God. This was why; I could neither dislike atheist tradition; nor the theist tradition.

Student: Sir, this is becoming difficult. Is human suffering so vast and so much difficult to conquer, without going in these minutiae? Don't we get isolated from all the traditions; and are left alone; due this so called search of truth?

Teacher: There is no short cut! We do get isolated. But please note; I was not broken away from any of them! I perceived and tried to pursue **the whisper of my deep instincts**, which cherished the essence of all traditions as and in the form I came across, but was not in perfect conformity with any of them.

I had a distinct feeling that; innate aspirations of all the doctrines, which I came across; were those of global welfare and innate fulfillment. They were in complete agreement. But I was not able to identify the abstract link connecting them.

Hence intellectually as well as emotionally; I was restless. I had a lot to learn. I had to expand my perspective. I had to expand my intellectual as well as emotional horizons. I was falling short. This is why I kept on reading and experimenting. But I did not find any specific solution. **I merely came to a provisional conclusion that there was a need to raise the mass consciousness, trigger mass awakening; and initiate or boost the fight against injustice in every field.** I began to write and share my restlessness, my criticism, my enthusiasm and my dreams.

Student: Sir, in those day; you must have been going through intellectual and emotional storms. How I bear with such storms; in my distress? Isn't there any other easier way?

Teacher: At least I don't know.

Student: At this stage you had grown out of charity, Marxism as well as the prevalent spiritualism. What was the theme of your writing then? How would you categorize your writing?

Teacher: I cannot categorize it. It did not belong to any specific category. But at that time; I thought it represented the aspirations of all the philosophies and traditions I came across. But now I realize that all that writing; was still a groping in the dark! The views were piecemeal solutions. Probably; they were aimed at being holistic i.e. universal; but still were not holistic and hence could not heal the root causes. Naturally; there was **no fulfillment inside and there was no tangible result outside!**

Student: But during all this; weren't there any hindrances, disputes, conflicts in personal or social life? Didn't your career and your personal ambitions come in the way? How can I possibly trek on this steep and arduous path of search of truth?

Teacher: There were hindrances. But we all; whether involved charity, Marxism or spiritualism were aware that we in spite of limitations; we had similar aspirations. Hence even though there were disputes, conflicts and also differences in family and personal life, they were not inimical and vicious. They were not ill intended. They were not petty. They never revolved around money and property. Probably because of this reason; there was no; out and out malice and hatred. The deeper warm bonds were not severed. In fact; the tensions triggered a further and more intense introspection!

As regards the career; the hike in salary, promotions and other benefits were always secondary. The primary focus in the career was to follow **the whisper of**

my deep instincts! As a result the search for a holistic solution continued unabated. The difficulties in this search; actually triggered even keener study and exploration, in fact help me to grow from within as well as in my expression. With respect to your trekking; it is not by choice but by virtue of the innate compulsion that we tread this path of individual and global blossoming. The very fact that you are in need of the genuine, radical and holistic solution for your stress; confirms your ability to trek this path successfully!

Student: But how could one bring about socio-political changes, in absence of active participation in politics or social movements? How could one overcome the stress in personal life? How could one get a promotion in job; by this work, which has no value? How could one get financial security without following the demands of the job and market? Don't you think, this path does not assure social welfare as well as personal well being? I think; in such a situation; you must have gone through a lot of **turmoil in spite of your inexplicable whisper of deeper instincts!** How can all this help me?

Teacher: That is true. I was in turmoil. Neither personal success, nor the social goals; were being realized. It created self doubts, self abnegation, and self pity and so on. I had nothing to hold on to!

But in spite of all this; there was much more than a silver lining! I always had enormous and intense; though far from complete; fulfillment in terms of being in tune with the **whisper of my deep instincts growing into inner voice of my conscience!** I assure you; being in tune with the inner voice will help; not only you in trekking this path, but millions and millions! You just have to learn to listen to the **inner prompting!** Even as it was quite indistinct in those days; it gave me assurance that I was on right track! Hence in spite of turmoil; I was not involved

in; the superficial sociopolitical movements and was not trapped in the pursuits for individualistic success. **My inner prompting assured of a more wholesome contribution to the content of sociopolitical movements and personal welfare!**

Student: Isn't your whisper of deep instincts or **inner prompting**; a mysterious entity?

Teacher: This appears mysterious when we are not familiar with it. But when you identify and get conversant with it; it is no more mysterious! I did not know the significance of the inner prompting at that time. But it helped me and would help you also; to keep going; from strength to strength! I did not yield to pressure of the surroundings! Even amidst despair, frustration, helplessness and hopelessness; I still did not have the feeling of total defeat!

Student: Was it at that time; that you turned to NAMASMARAN?

Teacher: No! I did not turn to NAMASMARAN at that time; but as I said earlier, I was never cut off from any doctrine or traditions. NAMASMARAN was one of the many things I was studying.

Student: But then; how did you manage your frustration? Please tell me. It will be help me in managing my stress.

Teacher: Like anybody else; I also tried to contend myself; by being in friends' company, by being flattered and by indulging. But being hollow; by their very nature; these things could not satiate and quiet me! In fact; they churned me from within; and **propelled me for an even more intense search for that abstract link**

connecting various doctrines. I thought it could give a clue to the panacea that would work in all ailments, all sufferings, for all nations, all races, all classes, all religions and all ideologies; and at individual as well as global levels! But let me tell you; this propulsion was not a conscious, deliberate and planned effort! It was just happening in me! I had no control over it. I could not start or stop it. The search was irresistible! I was possessed by it! It was a result of the ever growing **inner prompting!**

Student: This must have been; how the exploration or development of holistic solutions begun and brought you closer to the panacea!

Teacher: Yes! But I did not even know the word holistic! I simply kept on studying and wherever feasible; practicing and verifying different ideas. I was still far from any holistic concepts and any panacea!

Student: Sir! Is my desire to seek advice from you; actually a result of inner prompting, which I could not identify as “inner prompting”? Now I am more anxious to understand and actually verify the usefulness of your present concepts of Total Stress Management and NAMASMARAN!

Teacher: Of course! Your desire is born out of your inner prompting! Actually it is around this time that I began to realize that all what I had written had some value. But was not universal and did not spring from the ultimate depths of my heart! Naturally, it did not reach the ultimate depths of the hearts of others! In other words, the solutions could not be universally effective and far from complete. In fact; I realized that all the written solutions, decrees, commandments and prescriptions, which I had come across; had a great value and a great role for

different individuals and different societies at different times. But they could not be universal; in view of the effectiveness; and also the freedom of individuals. They needed enlightened modifications or refinements on the basis of a realization; that all of these doctrines have an **abstract yet strong uniting link!** Such refinements from time to time; could make them appropriate to different periods, places, social, cultural, religious and political situations.

Student: What is the uniting link?

Teacher: At abstract level the absolute truth itself; and at a practical or ground level; the experience of immortal unity and harmony! Now my task was to re-explore, re-discover or re-invent that **single, simple and easy to practice universal solution – panacea, which could empower us in this!** This **practical solution - a panacea** - had to be that something, which could enable an individual to experience the underlying unity and harmony; inside and outside!

In other words it had to impart a **holistic perspective** and do enlightened modifications or refinements; in the scriptures, ideologies, constitutions, rules and regulations and so on; to suit different periods, places, social, cultural, religious and political situations; and thereby catalyze the growth and blossoming of individuals. It also had to enable us to think benevolently for the universe and evolve policies, plans and programs benevolent to the universe! This could be according to our capacity, constitution and position; so as to ensure development of globally beneficial educational, economic, agricultural, medical and other policies, programs and plans. In other words; it had to impart a **holistic thinking**. It had to evolve irrepressible love and care; i.e. **holistic feelings and holistic instincts** respectively; amongst the people of the world. Lastly; that **panacea** had

to engender cooperation to execute the policies, plans and programs of global benefit, which we can call **holistic actions or behavior**.

Student: In short; that **panacea** had to bring about a change in the world that would influence every individual life in totality; so as enable him or her to evolve **holistic perspective, policies, programs, plans and their implementation; in his or her respective field**.

Teacher: That is right! This **practical solution – a panacea**, which I had not yet found with certainty; thus had to; revitalize and rejuvenate the environment inside and outside of an individual; so as to enable him/her to help evolve himself/herself and others from inside as well as outside. It had to be so much **democratic** that it had to be available to every individual irrespective of age, sex, occupation, caste, creed, tradition, custom, race, religion, nation and any distinction for that matter! After thinking of several possibilities, thanks to my Guru; Shri Brahmachaitanya Maharaj Gondavalekar; I realized that “**the single, simple, easy to practice and democratic universal solution**”, which fulfills all the criteria about the **panacea; is NAMASMARAN**.

In short, much before the concepts about Total Stress Management were crystallized, I **identified** the potentials of NAMASMARAN.

Student: I really appreciate the intentions and the reasons underlying the development of these concepts. But I am still not quite convinced how the **NAMASMARAN** can be useful to me!

Teacher: Fine! Actually I also had not developed the conviction about NAMASMARAN at that time, which I have today. In fact; as I said; I had no idea

even about the holistic concept of stress. It was merely an identification of the panacea. I had just begun to understand; the suffering in life; more holistically and the need of making the solutions also more holistic! There was still; a lot of ambiguity with respect to the details; as to how NAMASMARAN would enable us to understand the problems more holistically and evolve holistic solutions!

When I began to study **the meaning, mechanism, causes and effects of stress in an individual; that I began to see vividly; I found that the problems and suffering are synonymous with stress at individual and social levels!** I realized that the solutions had to be made holistic; for being radically effective.

This was the **germ of Total Stress Management!** It became clear; that the suffering/stress in an individual influences adversely; the social life and the support systems; and vice versa! This led to further study of NAMASMARAN as a panacea! I had studied NAMASMARAN and practiced it earlier; but by now I started appreciating its **power to transform an individual; in terms of empowering him or her to develop a holistic perspective, thinking, planning, programming and implementation and thus influence the universal support systems and the universal life.**

Student: I think I shall be able to appreciate the importance NAMASMARAN as I learn more about stress! But it seems that this revelation was satisfying!

Teacher: In a way; yes; because even though the essence of this realization was clearly stated in the literature, which I had come across; but it was not explicit. The focus was on God realization, salvation, liberation, emancipation etc, without a clear reference to concrete material counterpart of the global welfare.

Most of the well meaning atheists as well as theists; in spite of harboring an enlightened and a conscientious heart; and generous mind; did not realize the importance of NAMASMARAN as a means of growing more objective. They did not understand the pivotal role of NAMASMARAN in breaking the shackles of ego and subjectivity. They did not appreciate the fact; that the policies, plans, programs and their implementation; could not become holistic, in absence of NAMASMARAN.

It appeared to me that because of this, there was a strong possibility of atheist as well as theists going astray and **skipping of duties (SWADHARMA); remain selfish and indolent; and yet infatuate either so called revolution or individual liberation respectively.**

I thought, **this error of omission of the universal benevolence of NAMASMARAN, was as real and as big; as that of being oblivious to the omnipotent benevolence of true self or God!**

With this understanding **the atheist and theist facets** of my mine; were simultaneously satisfied! **I realized that atheism is; overcoming the stupefying influence of apparent environment; and theism is ability to realize the otherwise imperceptible true self!** Even the materialistic and spiritual pursuits in my nature; were fully satisfied, when I realized that every material pursuit; including the sustenance and nurturing of our physical existence; becomes meaningful, worthwhile and fulfilling, when aimed at culminating into the realization of true self!

Student: What exactly you mean by SWADHARMA? Can you clarify further?

Teacher: From absolute truth manifests; **SWADHARMA** as a source of SATPRERANA, SADDHARANA, SADVICHAR, SADICCHHAA,

SADBHAVANA, SATPRAVRUTTI, SADVASANA, SATSANKALP and SATKARMA, which together constitute SADACHAR. I am going to explain all this in the course of time!

Student: Now I am able to appreciate what you mean by the assurance of the inner prompting! You could not have persisted in your search-a totally thankless search-of panacea; in absence of listening the inner prompting! It is clear that in absence of this; stress in my life made me mean and in turn; the meanness aggravated the stress! I got trapped in non holistic or sectarian perspective, thinking, feelings, instincts and actions, which enabled me to adopt only piecemeal solutions. These solutions in turn; casted deleterious influences on me and I became a victim of a perpetual vicious cycle of stress-deterioration-stress-deterioration!

Teacher: Yes! You are right! But please do not feel guilty. It took about three decades for me to understand this much! Moreover please note that this understanding also; is not yet absolutely accurate and complete! It became more and more refined and holistic; after I systematically studied the definition, concept, underlying causes, mechanisms and effects of stress!

Student: Thank you very much sir, for your consoling and comforting reassurance! Please elaborate further on stress, Total Stress Management and NAMASMARAN!

Teacher: Surely; I will! Please tally it with your experience of stress; so that our discussion can prove more fruitful! What is your present idea of stress?

Student: Isn't the stress same; as worry, anxiety, restlessness, tension, fear i.e. some kind of painful helplessness to cope with the challenges of life; as is the case with me?

Teacher: Actually; this constitutes a small and conscious part of stress! These are only apparent symptoms of stress! The **stress is ubiquitous!**

Thus; stress is present during embryonic life, in all age groups, during sleep and dreams, during conscious, subconscious as well unconscious states and also during coma! Moreover; it is present in all forms of life! Thus; stress is far too deep and far more ubiquitous than what is presumed. It is as vast as life! Hence it is the same as **MAYA!**

Student: What is MAYA?

Teacher: At this stage it may be hard for you to grasp and appreciate what I say. But for the moment; just listen. I will just state what I have begun to realize.

Student: OK sir! Tell me.

Teacher: MAYA is everything that we see, know, think, feel, experience, like, dislike, love, hate and irresistibly and irrevocably lose in the past! MAYA is a fleeting phenomenon and hence involvement in MAYA is followed by emptiness! In simple words, MAYA is everything other than NAMA!

Student: This is exactly what is extremely difficult to believe! How can I deny the existence of harrowing reality?

Teacher: I know it is difficult to believe! But actually it should not be believed in! It is only through the persistent practice of NAMASMARAN that the consciousness is raised to a level from where the fleeting nature of “harrowing reality” becomes evident!

Student: I never imagined earlier; that stress could be so vast! No wonder, I am getting drowned in this ocean of stress! Can you briefly explain stress as well as Total Stress Management; in nutshell; with some **analogies**; to make it simpler? That would help me to come out my frustration.

Teacher: Yes! I will briefly explain it with some **analogies**; as that will help surely you to conquer your stress!

Stress is like a horse! But it would never leave us at any cost! So there is no lasting escape from it. There are only few options.

- A) Getting dragged after it,
- B) Getting bitten or beaten by it,
- C) Carrying it on our head,
- D) Beating or killing the horse,
- E) Learning to “ride” the horse with delight

The last option is the same as Total Stress Management (TSM).

Student: Can we give the analogy of river? Because MAYA is compared to river!

Teacher: Yes! MAYA is called BHAVANADI a river! Stress also is like a river, in which we are born! There are only two options; either to get drowned, or to learn to swim to the bank. Learning to swim to the bank is Total Stress Management.

Analogy of traffic jam also helps! It is not an exact analogy but helps in understanding stress and Total Stress Management and this understanding also is useful in reducing stress!

1. The **stressors** are like excess number of **vehicles** coming from all directions.
2. The individual under stress is like a square where the signals or the traffic police are not working.
3. The signs and symptoms of stress are like the excess crowding, anxiety due to inability to reach destinations, quarrels amongst the drivers, excessive blowing of horns, chemical pollution etc.
4. The pathology is inability of the vehicles to move and reach their destinations.
5. The Relaxation Techniques prevalent today are like arbitrary and isolated efforts to calm down the drivers and prohibit the blowing of horns.
6. The relaxation techniques therefore can bring about temporary peace (temporary symptomatic relief) but cannot help the vehicles to reach their destinations (cannot effectively remove the pathological changes and handle the stressors effectively).
7. Total Stress Management is re-establishing the functioning of the signals and re-instituting the traffic police (perception) so that the crowding, jam (homeostatic disturbances or affect), blowing of horns, quarrels (symptoms and signs) and the reaching of the destinations (handling the stressors and rectification of the pathological changes), all are made possible.

Student: Now I seem to have got some idea about stress and Total Stress Management. How would you **define stress physiologically**?

Teacher: Stress is an interaction between “self” and the environment inside and outside body! The effects of stress; means variable acute or chronic changes; in the internal (also external) environment of the body. The normal stress such as

moderate exercise is useful. But when we talk of “stress” we actually mean harmful stress or distress, which causes adverse effects on almost every cell of the body; making life miserable in several ways.

Student: What is this **internal environment** of the body?

Teacher: The body cells contain fluid within them and they themselves are present in a fluid medium. Generally the fluid, by which they are surrounded, is called internal environment. But recently some authorities consider the fluid which they contain; also forms the internal environment of the body.

Student: What are the characteristics of this internal environment?

Teacher: The internal environment has certain concentration of hydrogen, sodium, potassium, calcium, chloride, magnesium etc. It has certain osmolality, temperature, viscosity etc. The text books of physiology, describe these in details, but it is not necessary to burden our memory with all the details.

Student: What is the importance of this internal environment?

Teacher: The importance of the internal environment is that, various physical and chemical characteristics of the internal environment have to be maintained within a certain range, if the body cells and hence the organism; have to function in a normal i.e. healthy way. If the characteristics undergo drastic variations, then functioning and even living becomes difficult and/or painful. This should explain to you; the importance of the internal environment as well as the importance of any

factor/s, which may bring about drastic changes in it.

Student: This has crystallized the concept of stress and Total Stress Management to some extent. But now; I am curious to understand the **mechanisms underlying stress**; though not in details; at least grossly!

Teacher: OK! For the moment; we will keep aside the philosophical aspects of stress, such as previous birth, past life, sanchit, prarabdha, rebirth, soul etc and also; the traditional ways of managing stress.

The mechanisms; as we understand today; were progressively discovered in last century by conducting experiments on animals. Hans Selye is known to be the pioneer of stress physiology. He discovered the effects of various stressful stimuli in animals and called them General Adaption Syndrome GAS.

Stressors stimulate special cells or special molecules in the cells. These special cells are called neural receptors and the special molecules are called molecular receptors. There are receptors inside the body; called internal receptors and on surface of the body; called external receptors. Stimulation of these receptors brings about changes in the internal environment proportionate to the intensity, frequency, variety, complexity and pattern of stressors.

There are **four main and well known mechanisms** by which stress and its effects are produced.

a) **Various stressors act on the part of brain called limbic system.** This leads to secretion of various chemical substances. These are called neurotransmitters, because they transmit information from one nerve cell to another. They are secreted in small quantity in a central funnel like part at the bottom of brain called hypothalamus. The hypothalamus in turn secretes hormones, which are chemicals directly released in blood and are carried to the pituitary gland, which is

underneath the hypothalamus. The pituitary gland in turn secretes hormones which are released in the blood and reach various glands but especially the adrenal gland. Adrenal cortex secretes cortisol, which, when in excess; is responsible for various ill effects of stress; such as on liver, heart, immune system responsible for body resistance etc.

b) Stressors can act on the pineal gland, which is located in the neighboring area above the hypothalamus and secretes hormones called melatonin, 5

Hydroxytryptamine (5HT) and norpinephrine. It is conical in shape hence called pineal. Because of stressors; the proportion, the quantity and the type of secretions can become abnormal and this can cause several ill effects on hypothalamus, pituitary, testes, ovaries, thyroid gland, adrenal cortex, pancreas and parathyroid. It can cause disturbances of biorhythms, sleep. It reduces the resistance to cancer, infections and overall stress.

c) Stressors can be in the form of certain changes in blood, bacteria in blood, certain chemicals called antigens in the blood etc. All these act on the different types of white blood cells (WBC), which in turn; produce several substances which cause the effects of stress.

d) The stressors act on hypothalamus; but in this case the hormones secreted by the hypothalamus; can directly enter the blood and produce the effects of stress by **direct action** on various tissues. The details of all this; are given my book; “Understanding and Management of Stress” available on internet for free download.

Student: I understood these mechanisms to some extent, not completely. But from what I gathered; these mechanisms are wide ranging. For triggering such wide ranging mechanisms to come in operation; the **causes or the dimensions of stress** must also be wide ranging; are they?

Teacher: Yes! They are! Let us consider these stressors starting from non living beings to human beings!

Student: Why do we consider the nonliving?

Teacher: The holistic perspective comprehends living (CHARA) and non living (ACHARA) to be in continuity! From a very basic understanding point of view we can say that the stressors and stress; are present in nonliving things! Thus stress of mechanical nature (not biological) is present in nonliving things! When force is applied to an object, there is definite internal change and displacement in the object. This force is akin to stressor in the case of living beings, the internal change is akin to homeostatic change; i.e. change in the internal environment in case of the living beings and the displacement of an object is akin to stress response in case of living beings.

It is obvious that if an object is subjected to a force, which it cannot sustain, then it may be damaged. This damage is akin to an abnormal change in the internal environment. The excessive displacement is analogous to disease in a living being.

Next to the nonliving things we can see that there are stressors and stress; in unicellular animals! The stressors here are in the form of exaggerated physical, chemical and biological changes in the environment inside and outside.

The stressors, homeostatic disturbances and the stress responses of the animal are relatively, more complex as compared to those in nonliving things; and are less stereotypical, though still, fairly predictable.

Followed by unicellular; we come to multicellular (many cells coming together to form an organism or an animal!) animals, which are higher in evolutionary scale. In these animals there is development of central nervous system, autonomic

nervous system and endocrine system. This leads to a perceptible increase in the level of consciousness. Thus they become conscious of the sensations (Visual, auditory, olfactory, gustatory, tactile, pain, temperature, itching, gravity, acceleration etc.). Moreover they possess **instincts**. Hence these animals suffer, if deprived of their instincts! I call such deprivation an **instinctual stressor**.

Teacher: The foremost instinct is that of **survival!** Fear of predator produces stress and is evident when a cat faces a dog! If an animal is confined to a cage preventing the **locomotion altogether; or is exposed to abnormally rapid movement**, then stress is produced which damages the body systems. If it is deprived of a particular environment to which it is accustomed, then it is called **habitat**. Changing this environment causes stress. If it is deprived of food; or there is change in the type or timing of **food**; cause stress. If there is change in the source and timing of water (as in case of animals in zoo) or altogether unavailability of water; it produces stress. **Reproduction, parental care, herd formation**; are also instincts. Abstinence from sex, herd and separation from the newborn offspring; also cause stress.

Student: Sir, Will you explain; apart from satisfying my curiosity this account of stress will be useful to me also; isn't it?

Teacher; Yes! In us; physical, chemical, biological and instinctual stressors; are present and in fact; become more in severity and complexity, as all these stressors cause and aggravate emotional and intellectual stress! Moreover there are emotional (related to our feelings) and intellectual (related to our thinking) stressors; in their own right!

Thus; in human beings; there is excessive stimulation of the receptors for vision, smell, taste, hearing, touch, pressure, vibrations, and pain. This is due to reading, dirty smells, lack of sunlight. enclosure in air-conditioned spaces, commuting, crowding, vibrations, loud speakers, glittering & flickering lights, strange and rapidly mixing frames with aggressive and loud advertising on TV, electrical /electrostatic strong fields, radiations due to various articles containing radioactive materials or computer and color TV screens, exhaust of vehicles, mills, factories, excreta, lack of open space, lack of fresh air, lack of breeze, new cancer promoting chemicals, infectious microorganisms, parasites and vectors.

The instinctual Stressors are multiplied because of overexposure to glorified display of brazen and crude sexuality, indiscriminate violence, perverted eating and drinking, perverted struggles, conspiracies, manipulations for material success, perverted parental behavior, petty selfish achievements etc. causing undue stress on instincts. Child in crèche, KG, schools, boarding schools etc. develops insecurity. Lack of enough privacy due to small houses and crowding disturbs sexual life and causes stress. Similarly, inability to breast feed causes stress on parental instincts. Violence in the form of murders, mass killings, hijacking, terrorism insurgency etc. has brought stress on survival instincts in cities as well as villages. The instinctual stressors contribute to emotional stress.

Student: This is really a revelation! We used to consider stress very superficially!

Teacher: The emotional stressors; come into play; because of further development of nervous system in us! This development makes stronger in one sense; but vulnerable because of sensitivity in another sense!

Thus; the sources of emotional stress can be **our body**; because of pain, disease, poor self image due to obesity, dwarfism, disfigurement, handicap, aging etc. start troubling more because of reduction in sources of solace. It can be our **family**; due to ageing, disease, disablement, handicap, addiction, death, discord, harassment, loneliness, unwantedness etc. amongst family members, individualistic thinking, undue craze for; quick money, social status, popularity, glamour and glitter, political power and the resultant behavior; tear apart the human bonds amongst the family members. Disease, disablement, handicap, addiction, death of a member of a family or discord amongst the family members, loneliness, unwantedness etc. become much more unmanageable because of lack or inadequacy of manpower and lack of social cohesiveness.

Student: What about the society?

Teacher: The source of emotional stress can be **society** also! Due to social discrimination, oppression, lack of justice, inequality, caste discrimination we get emotional stress! Lack of or severe reduction in social cohesiveness (which characterizes the rural life), increasing social evils such as cheating, adulteration, excessive pace of life, commuting and the problems therein etc also produce and/or aggravate emotional stress. It could be our **culture**; due to coercive cultural rules, regulations, customs, traditions and conventions Alienation of the culture, social norms, conventions etc. It can be **occupation**; due to harassment by the employer (landlord), odd/protracted hours of work, lack of job satisfaction, lack of appreciation, lack of recognition, bad working environment such as lack of light, lack of fresh air, excessive responsibilities without commensurate powers, inappropriate and over demanding deadlines, lack of accountability, prevalence of discrimination, nepotism, harassment by the superiors, odd/protracted hours of

work, lack of job satisfaction, lack of appreciation, lack of recognition, bad working environment such as lack of light, lack of fresh air, lack of promotions, excessive responsibilities without commensurate powers, inappropriate and over demanding deadlines, lack of accountability, discrimination, nepotism, corruption, lack of pay revision commensurate with the inflation, price rise etc. It can also be **religion**; because of Persecution, forceful conversion, discord amongst different religious communities, or conflicting sects within the same religion, religious discrimination, religious fanaticism, politicization of religion, criminalization of religion etc. cause extreme stress in the forms of religious tension and riots. The stress may originate from **marriage**; due to harassment by spouse, dowry problems, problems of working wives and working mothers, (such as those working in the farms, forests, plantations such as tea, coffee plantations etc.), problems related to lack of issue etc. All the problems of marriage are multiplied due to lack of support systems, nuclear family, increased wants due to creation of artificial needs and demands, individualistic thinking, careerism and so on. Thus there is an increase in harassment by spouses, dowry problems, problems of working wives, problems of working mothers, problems related to lack of issue etc. Marital problems multiply due to suspicion by jealous husbands, lack of protection to women & girls when working hours are odd, gender discrimination at working place, etc. The root of stress may be in **money**; due to increasing prices, lack of housing, inadequate water supply, inadequate electricity, increasing discrepancy between needs, wants, artificially created demands and the availability; and the exploitation, cheating, taxation, robbery, business failures etc. The stress may result from **environment**; due to changing ecosystems, decreasing greenery, expanding asphalt, basalt, cement, granite and concrete jungles.

Student: What about the information explosion? I am sure; it also produce stress!

Teacher: It does! When the ill effects of stress result primarily from our thought process; then we call them **intellectual stressors**. However; our thought process is adversely influenced by physical, chemical, biological, instinctual and emotional stress and vice versa!

Thus when information explosion, leading to confusion, indecisiveness, value crisis are responsible for stress; then we call it **intellectual stressors**. In addition; failures, inability to pursue a particular career etc. become worse due to peer pressure. In fact there is a kind of neurotic obsession about academic success. This drains the academically “not so good “children of their confidence and makes them feel lowly. This is really unhealthy. Even if one or more of these factors are not actually present there can be fear, many times artificially created by media & advertising of these and it can be far more stressful in urban competitive environment! High tech life styles, “one up man ship”, act as stressors. Knowledge of diseases increases the fear and apprehension about the diseases, such as acquired immune deficiency syndrome (AIDS), cancer, diabetes.

Student: What about the stress of freedom fighters?

Teacher: In addition to all the variety of stressors, socially concerned sensitive individuals have to face extraordinary circumstances, which act as **additional stressors; such as; jail, underground stay, defamation, political harassment**. An individual, who dedicates his/her life for a social cause, such as national freedom, education of women, annihilation of exploitation in various forms, in short problems of millions; is additionally stressed; along with his/her family! It is essential for us to appreciate this nature of stress and overcome our hysterical and

petulant; carping, nagging and grumbling nature; and enable us to help these individuals in helping themselves and the society.

Student: So many stressors!

Teacher: That is why we need holistic solutions to manage the stress arising from unending stressors!

Student: But are the stressors always dangerous?

Teacher: No. The environment neither remains unchanged nor does it change within a given restricted range. So the living beings are equipped to overcome (and even get benefited from) stressors!

This is why; physical exercise, emotional excitement, intellectual work etc. are often beneficial when moderate or optimum. Sometimes this beneficial stress is referred to as “eustress”. EU is used as a prefix, meaning good or well.

When the stressors increase in number, frequency, duration, intensity or complexity, beyond the capacity of an organism – an individual; the internal environment undergoes greater change (distress) with greater variations and with greater speed! This results in **adverse effects** on body cells, with or without clinical signs and symptoms! This is what is happening today; as we have seen earlier.

Student: Can we call the ill effects of stress; **prarabdha**?

Teacher: When we seem to understand (although superficially) the causes; we term it pathophysiology of stress! When we fail to understand the root causes of

the pathophysiology; we term it **prarabdha!**

Student: Sir! I have reasonably understood the nature of stress and its causes! But why it is me who is suffering from stress?

Teacher: As I said earlier; stress is ubiquitous. It is darker side called life; and the brighter side is Total Stress Management! Hence; every one of us, although to a variable extent, suffers from stress; and consciously or subconsciously. Some fortunate realize it earlier some are destined to realize it later.

Student: But I was never aware of the ghastly nature of this menace! Why is this so?

Teacher: This is because; as you can appreciate; stress is usually; a slow process. It acts like **slow poisoning** and hence goes unnoticed until it acquires serious dimensions. When noticed; we attribute it to more apparent entities; such as infection (which itself can result due to stress!). You can understand this if you appreciate the fact that we “see” the dust particles moving in a dust storm but fail to notice the wind, which actually moves the dust particles! Moreover; even if we identify “stress” we don’t have proper understanding of it; just as we don’t understand democracy, socialism, secularism, god, dharma etc. Besides; we are habituated to put up a brave face even when we are suffering; because of shyness and apprehension being insulted, humiliated, ridiculed, pitied, sympathized or even exploited. Other more obvious reasons are illiteracy, poverty, lack of time, lack of information, lack of dialogue, lack of communication, lack of curiosity, apathy and so on (which are actually due to stress).

Student: In view of this wide range of the **mechanisms, causes and the incidence of stress**; the extent of **medical ailments and general suffering** due to stress must also be enormous! Isn't it?

Teacher: Yes! It is true! The effects of stress are numerous. **But the most important damage common to all varieties of suffering; is forgetfulness about the true self. This is dehumanization. This is true dying before physical death!** The stress harms our **mind**. Tension, anxiety, worry, fear, despair, helplessness, dejection, irritability, restlessness, apathy, suffocation, lack of confidence, listlessness, depression, self pity, sadness, frustration, unpleasant dreams, disturbances of sleep, suicidal tendencies, abnormal and excessive fear of cancer, heart disease, diabetes etc., undesirable habits such as nail biting, habit of moving a leg or hands unconsciously. It harms our **family**. Thus, there is lack of; warmth, dialogue, mutual respect, love, indifference towards one another, petty quarrels, bitterness, violence, impatience, intolerance, lack of harmony, lack of cleanliness etc. It reduces our **performance**. Inefficiency, absenteeism, indifference, irresponsibility and carelessness towards duty, lack of discipline; are en; the results of stress. In addition; or **intelligence is also affected**. Thus; forgetfulness, confusion, indecision, difficulty in problem solving, lack of imagination, difficulty in learning are caused by stress. It deteriorates our **social behavior also**. Pettiness, dishonesty, lawlessness, lack of punctuality, unreliability, deception, corruption, crime and our matrimonial relations leading to discord, separation, divorce etc. Stress adversely affects our body! Thus it it harms our sexuality, immune system associated with body resistance to infections as well as diseases such as cancer, AIDS etc, eyes and vision, ears hearing, nose and sense of smell , mouth, heart and blood vessels and the organs supplied by it, the process of respiration, muscles and joints, connective tissues such as tendons, ligaments, respiratory system, digestive

system, genital - Urinary system, skin and mucous membranes, reproductive system, endocrine system, nervous system, body posture, health of hair, blood and so on!

It affects our looks also; distinctly and unmistakably! If you compare a photo of your childhood a recent one, then you will appreciate this!

Student: I have notice this!

Teacher: Hundreds of damaging effects of stress on body, instincts, mind, thoughts, memory, and perspective; in individual and social life; are described in many books; including mine. But according to me; like the mechanisms, causes and incidence of stress; the effects of stress also are infinite and beyond enumeration and description.

Student: Sir! It is true that stress is variable. What could be the cause of this variation?

Teacher: The effects of stress vary in accordance with the individual's perceptions, his/her homeostatic machinery (Homeostatic machinery exists right from the time of fertilization of ovum and sperm. It develops into several organs & tissues which work in a coordinated manner to keep the internal environment constant (within normal range) and the nature, intensity, frequency, duration and number of stressors acting at a time and the complexity of the stressors.

Student: Do you mean to say that the extent of energy, passions, sensitivity, intelligence and perspective of an individual would determine the extent of stress?

Teacher: Yes! But besides all these; the actual physiological constitution (genotype and phenotype) also determine the pathophysiology and the effects of stress. All these, when not understood properly or exactly, are referred to as **SANCHIT!**

Student: What is genotype and phenotype?

Teacher: Genotype is like seed, where the life is not expressed and phenotype is like a tree, where life is expressed!

Student: I see! I have to handle the social, physiological and pathophysiological aspects of stress simultaneously! That is what you mean by **Total Stress**

Management! It includes medical treatment, exercise techniques, yoga etc on the one hand and the evolution of globally beneficial policies, plans, programs, laws, rules etc; on the other! Am I right?

Teacher: Yes, most certainly! For that we require; simultaneous internalization and universalization of NAMASMARAN! Let me reiterate; the most important point again; **stress; especially mismanaged; leads to forgetfulness about the true self. This is dehumanization. This is true dying before physical death!** As a result; stress leads to morbid perspective, policies, programs, plans and their implementation; and laws, rules, traditions, conventions and so on; at global, national, regional and local levels. This vitiates the entire atmosphere and creates unbearable and unmanageable stress, in an individual life's. This in turn; leads to

vitiating of the environment in family, society, industries, schools, colleges, hospitals, offices. It vitiates the atmosphere at local, regional, national and international levels. As a result of being caricatures of ourselves we go berserk, trying to seek happiness and fulfillment in every kind of indulgence! But all our efforts go in vain and we keep slogging in turbulent emptiness! We become chaotic ourselves and multiply the chaos around! We get frustration and spread the same! We become cynical and spread the same!

Therefore, efforts to relax or manage stress, discipline children, laws to bring about law and order, propaganda against corruption and scams, hue and cry against inflation, appeals for charity, spiritual sermons for individual purification and improvement; or individual gratification, solace, relaxation, entertainment and other measures have limited and temporary role in an individual's stress management! This is so; because; in absence of giving optimum attention to universal policies, programs, plans and their implementation; prove grossly inadequate; useless or sometimes even counterproductive. **This is where I became increasingly convinced that in view of the mechanisms underlying, causes and the effects and incidence of the stress; NAMASMARAN is that single, simple and easy to practice; democratic universal solution - the panacea in individual and global blossoming; i.e. Total Stress Management!**

As we have discussed earlier the support systems developed in the form of various religious precepts, decrees, commandments, precepts and different perspective about universe, life and society. They brought some restriction on the behavior of the individuals (acting as stressors) on the one hand and simultaneously ensuring the harmony in the society (thereby reducing the stress caused by a number of other possible stressors).

Student: Is there any relevance of the Smritis here?

Teacher: In Hindu culture these solutions assumed the form of **smrutis**. **These are scriptures. Smruti means memory or remembrance. These were compiled with the purpose of guiding all the people in society ranging from a worker to a king. The guidance was aimed at harmony, integrity as well as prosperity at all levels in society. The practical guidance in smrutis; is supposed to facilitate emancipation of even a common man who does not understand philosophical texts.**

The guidance in smrutis seems to have evolved through discussions and consensus amongst learned men in the process of overall historical, geographic, physical, environmental, social, and political compulsions & limitations of scientific & technological development.

They aim at a harmonious, non competitive, orderly and complementary functioning of society for which the advocate that each one should do his or her job (whether considered lower or higher). There are a number of smrutis named after Vasishtha, Narada, Parashara, Yajnavalkya Manu etc. Later the smrutis were interpreted in the form of books such as Nirayasinidhu, Dharmasinidhu etc. These books provided solutions to a number of questions and served as guides for long time. It is interesting to note that these scriptures provided guidance in terms of daily personal conduct for, a) various age groups, b) males and females from the time of waking up to the time of going to bed, c) the role in life through different stages of life, throughout the year and different occupations and positions of responsibility in family and society. There was guidance about jobs, marriage, care during pregnancy, care of mother and the new born, grooming of children, various ceremonies, festivals, celebrations, pilgrimages and fairs. Guidance was available in diverse matters such as taming and domesticating different birds and animals, eating different articles on different occasions, cooking on different occasions and festivals in different seasons; using of different beds, sowing on a particular day!

While the pilgrimages served to bring people together and purge their minds of petty considerations, personal grief, pains, frustrations; the compulsory observance of celebrations ensured prevention of loneliness, cynicism and depression. All this nurtured social cohesiveness.

Student: Would I feel better if I go and stay in some village?

Teacher: In the interiors of India the support systems took the form Pravachankar, who explains the philosophical principles, Kirtankar is one who explains philosophical principles but through more entertaining form of songs, dance, stories, the puranik is a person who actually reads the puranas, which are scriptures that describe creation of universe, dynasties, traditions, customs conventions, codes of conduct and also gems, astrology etc.), Vaidya, who is family physician & surgeon and others.

In addition, the support systems included the members of the joint families, elderly relatives, friends and neighbors.

In villages, therefore, one finds a reasonable (though rapidly dwindling) balance between stressors and support systems.

These support systems, which we discussed; however are dwindling and new support systems are yet to evolve effectively. Thus present state of life is full of drastic, rapidly intensifying and complicating stressors and increasing the frequency (rapid repetition) and number of stressors. The new and individualistic value system drowns us in petty selfishness, superficial glamour and quick personal prosperity (whichever may be the means to achieve them). This leads to; self aggrandizement and arrogance or self pity and guilt.

Student: Some say; that if an individual improves (manages stress) then gradually the family, the society and the whole universe would improve (manage stress). Hence individual purification is most important. Some others say that if we improve the system, then automatically the whole universe, mankind, society and the individual would improve. Hence the purification of the system is most important. Is this not really a **tug of war?**

Teacher: The individual can be “purified” if the system improves; because he/she lives within the system; and in accordance with the system. Conversely; the system would get “purified”, only if the individuals contributing as well as controlling the system; are “purified”. Moreover; an individual; is inseparable from; soul, intelligence, feelings, instincts, body, family, society, culture, art, literature, technology, religion, customs, traditions, conventions, laws; and administrative rules, and regulations and regulating bodies! In other words; **individual and system are a continuum.**

But this is a concept. Even though it is a holistic concept; it is not an absolute truth. Hence there could be exceptions to this concept; in terms of infinite purification of an individual in spite of a corrupt system; and purification of a system in spite of corrupt majority!

Hence; barring exceptions; the individual blossoming has to be combined with universal blossoming; through a holistic and all inclusive process that ensures immortal bliss for an individual on the one hand; and policies, plans and programs; to optimally fulfill all the physiological needs of all the age groups, races and religions; through the day, month, season, year and life; to catalyze such an all inclusive process!

This is **Total Stress Management, Total Well Being, Holistic Health, superliving or Holistic Renaissance.** This simultaneous process of individual and

universal blossoming can be realized by orienting to the true self common to all; just like the instrumentalists and vocalists; who are oriented to the directions of the master of orchestra! The global unity and harmony would ensue just as harmony, melody and rhythm; are generated in an orchestra! In absence of this; **the individual emancipation is bound to remain an illusion; and the universal welfare; an unending mirage!**

It is here that I was almost convinced that the traditional, inexpensive; **“single, simple, easy to practice democratic and universal solution of individual and universal problems;** for any one from any ideology, race, caste, class, religion, nation, region etc; is **NAMASMARAN, JAP, JAAP, JIKRA, SUMIRAN, SIMARAN i.e. remembering the name of God (true self);** that involves; steady victory over pettiness, prejudices and all the subjectivity!

Forgetfulness of our true self is the basic root pathology of stress and hence nothing else but the process of reaching our true self is the remedy! I reaffirmed that NAMASMARAN is associated with transcendental perspective, thinking, feelings and behavior. In other words, it is associated with global vision, policy making, plans, programs and their implementation. This may be called **SATPRERANA, SADDHARANA, SADVICHAR, SADBHAVANA, SATPRAVRUTTI, SADVASANA, SATSANKALP AND SATKARMA or SADACHAR.**

Student: Will you please explain these terms further?

Teacher: Yes! It is interesting as well as essential to understand them!

PRERANA is the inspiration and SATPRERANA is the inspiration that dawns on us; from the absolute truth i.e. Guru and transforms us from a subjective individual into an objective being! This is development of holistic

perspective of unity of universe in every sense! Our thinking, feelings, instincts and behavior are transformed and channelized into the service of cosmic will, the will of Guru! We may not be consciously aware of this process initially, but richly realize it in the course of time. DHARANA is the understanding and conviction and SAT implies the universal principle beyond space, time and consciousness that ultimately controls and sustains the universe and inhabitants. In simple words, it is NAMA or Guru.

SADVICHAR means thinking that can act as vehicle to reach and merge with ultimate and absolute truth, i.e. NAMA or Guru. SADBHAVANA is the totality of our feelings, which lifts us to reach and merge with the sublime trans-temporal absolute truth! It is characterized by true freedom from pettiness and subjectivity and natural concern for the freedom and emancipation of the whole universe. PRAVRUTTI is convergence of our inclinations, aptitudes, fixations and SAT is Guru or NAMA! SATPRAVRUTTI is bent of our mind; an irresistible yet magnificent obsession to meet Guru, to merge with NAMA and dissolve ourselves in Him. SADVASANA is evolving array of our passions, which transforms our basal concerns; into the urge to merge with NAMA! We are excited in being mobilized towards the absolute truth and catalyze the universal process of Self realization! SATSANKALP is synthesis and crystallization of our perspective, thoughts, feelings and instincts into a specific well defined activity; directed at individual and universal blossoming inherent to realization of universal truth! SATKARMA is every different activity of different people, which helps them and others in reorienting and reestablishing in absolute truth (traditionally called being stabilized at the lotus feet of Guru). ACHAR is behavior. Thus the dynamics of our perspective, thoughts, feelings, passions and body (our every transaction in the field of science, philosophy, art, industry, agriculture,

health care etc at personal, family and social level), when directed and conducive to merging with NAMA, is SADACHAR! In short; every activity and behavior conducive to universalization and infinitesimal manifestation of NAMASMARAN in every nook and corner of universe; embodies SATPRERANA, SADDHARANA, SADVICHAR, SADBHAVANA, SATPRAVRUTTI, SADVASANA, SATSANKALP, SATKARMA and SADACHAR.

Student: Sir, I think I got a broad idea about your concept of stress and Total Stress Management and NAMASMARAN; at least theoretically. **But can you please explain further; the phenomenon or the activity of NAMASMARAN? I feel like listening to you; more and more!**

Teacher: NAMASMARAN means; remembering the name of God, Guru, great souls such as prophets and holy objects such as planets and stars. But the essential aspect is; the name implies absolute truth or true self; and is called NAMA! It implies Brahma, Paramatma, Ishwar; the supreme omniscient, omnipotent and omnipresent eternal God.

It may be remembered silently, loudly, along with music, dance, along with breathing, in group or alone, either with simultaneous counting by rosary (called SMARANI or JAPAMALA) or without counting. The traditions vary from region to region and from religion to religion; but the universal principle underlying NAMASMARAN is to reorient our physiological being with our true self. In fact while reorienting with true self we reestablish the bond or connection; between our physiological being; with our true self. **This reunification with our true self is the pinnacle or culmination of individual consciousness, which is the**

culmination of every activity in life. **NAMASMARAN; thus opens the final common pathway of true self, and funnels in it; our every activity.**

Thus NAMASMARAN is in fact the YOGA of YOGA in the sense that it is the culmination of consciousness associated with every possible procedure and technique in the yoga as well as all the activities in the universe, which it encompasses as well! Everybody in the world, irrespective of his/her tradition and the beliefs; including atheists; would eventually, ultimately and naturally reach it; in the process of liberation.

Just as NAMASMARAN is YOGA of YOGA it is meditation of meditation also! It is the natural and ultimate climax of every form of meditation.

Student: Can anyone experience this?

Teacher: Actually **these facts have to be realized with persistent practice of NAMASMARAN and not blindly believed or blindly disbelieved with casual approach!**

In short; NAMASMARAN is super-bounty of cosmic consciousness for every individual to realize it (cosmic consciousness)! This is truly a super-bounty because a person, who experiences it, rises above mercenary, commercial and even professional and charity planes and manifest super- transactions in his or her life! These are just few observations to give you; a rough idea about what is NAMASMARAN. **NAMASMARAN is beyond description in words and has to be experienced, most preferably not by one or two; but, by billions!**

Student: In view of all this; NAMASMARAN seems to make sense in every moment, every activity, every circumstance and every person in our life! Is it true?

Teacher: Yes! Any person, place, thing, activity and time is good if we our involvement in NAMASMARAN is boosted in its association! Conversely, with NAMASMARAN all the persons, places, things, activities and times become galvanized and better!

This point is especially important because; **during developing stage; the associations influence us. They are; destructive or constructive; negative or positive; regressive or progressive.** Any policy, plan, program, activity; or any place such s house, school, college, club, office, hospital, industry, laboratory, farm, garden; or anything such as vehicles, clothes, perfume, furniture; or any person such as employer, friend, colleague; is best, if it orients us to NAMA i.e. true self i.e. Guru; by catalyzing our practice of NAMASMARAN, which is the most selfless and universally benevolent activity!

Student: My friends from US and UK laugh and ask, "What authority do you (Indians) have; to preach NAMASMARAN; when majority of you; are drowned in abysmal poverty, ignorance, irresponsibility, corruption and so many such evils?"

We are treated as hypocrites. Are we hypocrites?

Teacher: Their argument is broadly; not absolutely; correct! Admit to them that; "Like the rest of the world (plagued by sectarian, individualistic, petty, exploitative and such many sick trends); we (Indians) are also ailing, though with somewhat different infections, signs and symptoms. As a result; most of the people of the world including Indians; are either opposed NAMASMARAN and thereby pampered their petty ego; or practice it in pursuit of personal gains veiled in semantics of liberation, salvation MOKSHA etc! Most of us therefore fail to appreciate the pivotal role of NAMASMARAN and manifest its impact in individual and global blossoming! But today; it is high time that we heal ourselves

with this panacea – NAMASMARAN; for individual and universal welfare! With regard to being **hypocrites**, I don't think we can make a sweeping statement like this! Instead we should find out the root of this phenomenon of hypocrisy!

But most of us; whether Indians or foreigners; are hypocrites. This is a stage during our overall development.

Student: What you say; appears to be true!

Teacher: Actually we all are hypocrites; because we do not understand ourselves, we do not understand others, we do not understand whether others understand themselves and whether others understand us or not! In fact we do not understand whether we understand any of this; or not!

Let us understand that actually; it is impossible to “know” ourselves and others’ selves; as the “selves” are beyond “understanding”. They are beyond intellectual comprehension. They are not a tangible and a concrete entity. Further; we ourselves, their selves, our perceptions and their perceptions; all are changing. They are **not** static or constant!

Thus our hypocrisy is due to our ignorance; and in fact about our ignorance of our ignorance!

When we are trapped in the dilemma of what we expect from ourselves; and what we actually feel and do; we get stressed. We try to overcome such stress by “assuming to be”; “what we think we should be”; rather than accepting what we are (which is very difficult); or “actually being what we think we should be” (which is even more difficult)! This is **hypocrisy**!

Similarly when we get “sheared” between; what others should think or believe us to be; and what we believe; the others think us to be! We get stressed by this pull! We try to manage such stress by hiding things, which we think people would not approve; and show, exhibit and advertise things, which we think people would approve, appreciate and admire! This is also **hypocrisy**!

Often we condemn others for being hypocrites. But this is merely an outburst of our internal disturbance; a kind of emotional incontinence. This is caused by erroneous perception resulting from; our subjectivity and prejudices, through which the information we get; is filtered. This leads to our inference, deductions. We allege the others to be hypocrites; because of this reason. In short; such judgment is due to our own hypocrisy!

But as and when we are trapped in hypocrisy (i.e. not being ourselves); we are not at ease. We are uncomfortable! This is a **subtle aspect of stress**!

Student: Do you think NAMASMARAN can work here?

Teacher: If we practice NAMASMARAN, then over a period of time; we begin to become aware of our ignorance on the one hand; and aware of our link with the infinite reality; the Self; on the other. We begin to realize that all our instincts, feelings and thoughts i.e. our knowledge; how much ever perfect it may appear; is at best a relative truth; miles away from factual reality and even further away from the absolute truth!

Through NAMASMARAN, we begin to concede to ourselves; that we behave and communicate only on superficial levels of consciousness. We become aware of the fact; that we are unaware of the deeper subconscious and unconscious; metabolic,

endocrine, reproductive, autonomic, limbic and central nervous system activities; and the “true self”, which is even further deep within!

Through NAMASMARAN we begin to experience; that being cut off from the ambrosia in the depth of our heart; we live in the superficial mediocrity and indulge in baseless blame games; based on superficial impressions about ourselves and others! This is how we begin to get freed from our own superficiality and mediocrity; and get passionately driven towards our own interior!

Gradually we begin to live with greater fidelity to our innate core, the true self i.e. our Guru; and understand the essence of the aphorism; “NAMA is the only truth”!

This is the first step towards freedom from hypocrisy!

Student: Sir, from what I understand, for you; NAMASMARAN is a core of Total Stress Management. For you it is a way and a hallmark of global welfare in a tangible way. But how can you reconcile the views, which treat it as a means of salvation, liberation, moksha, self realization and/or immortality and it has nothing to do with politics? How can you reconcile the views, which maintain; that it is not only useless; but actually counterproductive to study and ponder over holistic perspective, policies, plans and programs for universal welfare and the global welfare has nothing to do with individual spiritual progress and/or self realization?

Teacher: The pinnacle or the culmination of the path of truth or spiritualism; is the realization of immortality full of bliss. This is called SACCHIDANANDA. This is self realization. This is NIRVANA or MUKTI or MOKSHA. This is the same as merging with NAMA. This is the highest pedestal! The whole world is aspiring for this; knowingly or unknowingly! This is the final destination, the supreme abode!

It is true that this state is beyond everything. It is the center of universe. It is the controlling center of universal consciousness. It is supreme. It has nothing to do with politics; because it is the **source of enlightened politics; embodying holistic perspective, policies, plans, programs and their implementation in every field of life; for individual and universal blossoming! This is the source of the best in everything; art, science, literature, music and so on!**

Obviously descending from this state; to politics is not only useless; but actually counterproductive. Descending from this state; to study and ponder over holistic perspective, policies, plans and programs for universal welfare; is useless and counterproductive. Being the very source of individual and universal blossoming; it has nothing to do with various protocols; just as the root has nothing to do with the functions of branches, leaves and flowers!

However; this is an exalted state!

Most of us are oblivious about it. Only some of us have just heard or read about it. Only few of these some; have mere glimpses of it. Fewer from these few; have transient experiences of it. Fewer still; from the fewer; have strong convictions about it. **But hardly anyone; almost none has attained it!**

Hence; it is erroneous and/or preposterous to hold that spiritual quest has nothing to do with politics! It is wrong to consider; that it is not only useless; but actually counterproductive to study and ponder over holistic perspective, policies, plans and programs for universal welfare; and the global welfare has nothing to do with individual spiritual progress and/or self realization.

Politics (not the partisan politics, or power politics) and the holistic concepts are essential and inevitable steps; though not necessarily uniform, specific and explicit; in the process of self realization. They embody SWADHARMA.

In absence of these steps i.e. SWADHARMA; we land up being in fool's paradise; even as we continue to get stunted in terms of instincts, emotions, thoughts and perspective.

As a result; as we have discussed earlier; we degenerate into hypocrisy or helplessness, ubiquitously evident inside us; and all around.

We; who claim to be spiritual; continue to lack holistic perspective. Hence our education, health, agriculture, industry, economics and politics; continues to be sectarian, divisive and exploitative stressors.

Our life thus becomes an unending mirage, full of so called spiritualism; while all the evils inside and outside; continue to flourish unabated!

Student: Sir, I think this perspective has the potential to reunite atheists, theists or materialists and spiritualists; and to empower the practitioner of NAMASMARAN, with SWADHARMA, which is its backbone!

Teacher: Actually this happens inside! The atheism and theism, materialism and spiritualism and SWADHAMRA and NAMASMARAN unite or actually we realize their unity inside us! It manifests in the society!

NAMASMARAN enlightens us to be holistic. It enables us to reconnect reason and emotions, materialism and spiritualism, atheism and theism, individualism and socialism and all such dualities; and re-enkindle the universe with realization of unity and harmony. It helps us to victoriously tread the path of TRUTH and complete the journey of reality through the essential steps and stages. It thus; ensures the holistic renaissance.

It is true that NAMASMARAN ultimately takes us to the highest pedestal. It is said so, by many seers, including my guru, **Shri Brahmachaitanya Maharaj Gondavalekar.**

But in absence of SATPRERANA, SADVICHAR, SADBHAVANA, SADICCHHAA, SADPRAVRUTTI, SADVASANA, SATSANKALP, SATSHAKTI, SATKARMA and SADACHAR (Desires, instincts, emotions, inspirations, motivations, thoughts, plans, programs, policies, strategies and their implementation; leading to individual and global blossoming); waiting for salvation; is like a child expecting Ph D, without studying in a school and college. We would live far more healthily and happily, if in the process of practicing NAMASMARAN; if we **pass (neither avoid, nor fail)** through these stages.

Student: What do you mean by SADICCHHAA and SATSHAKTI? I remember the essence of SADVASANA, SADBHAVANA, SADVICHAR, SADPRERANA, SATSANKALP, SATKARMA and SADACHAR, but these terms are new!

Teacher: Thanks for asking me to explain! ICCHHAA means a desire and SADICCHHAA is a single unified desire (formed from the conversion and convergence of all desires) of realizing truth. SHAKTI is energy. If unqualified it would be an energy that could be spent in any activity. SATSHAKTI means the power, the might directed into our mission as inspired by Guru, to merge with Him through our SWADHARMA.

Student: Sir! I am still not quite clear about SWADHARMA.

Teacher: I will repeat. From absolute truth manifests; **SWADHARMA** as a source of SATPRERANA, SADDHARANA, SADVICHAR, SADICCHHAA, SADBHAVANA, SATPRAVRUTTI, SADVASANA, SATSANKALP and SATKARMA, which together constitute SADACHAR.

Student: This is wonderful! So what you imply by Total Stress Management is in essence the same as SWADHARMA! Sir, I am grasping what you say. Now I would like to ask a little more **practical question**. Is it true; that in the practice of NAMASMARAN; the emotions (e.g. devotion = bhakti) are primary and are more important? Does the intellect or reason come in the way of devotion, belief, faith and surrender, which are essential in the spiritual path?

Teacher: It is true; provided the word “**emotions**” implies **pure and spontaneous emotions!** As compared to such innocent emotions; we are more “rational and thoughtful” about safeguarding our petty personal interests! Hence we are always inhibited before making any sacrifice or taking any risk for the sake of others! We lack the spontaneity, honesty and strength! We are weak and mediocre; bereft of the innate spring of ambrosia. Pure emotions or innocence; by virtue of this ambrosia; is always superior to petty thinking or reason!

But our pettiness is by virtue of the anatomy and physiology of our brain! Our higher centers (e.g. cerebral cortex) of brain, which are responsible for our thoughts, intuitions, ideas etc, are not well integrated. Further; they have poor control over the lower centers (e.g. limbic system of brain, responsible for our anger, jealousy, lust etc), which influence our thinking and make it petty, mean and coward. This is what is implied whenever there is a mention about the dominant influence of shadripus (Kama, krodh, lobha, moha, mada and matsar). It is due to this inbuilt weakness within ourselves; that we also fall prey to social trends, fashions, traditions, customs, propaganda and peer pressure conducive to flaring up of our basal instincts and emotions.

In short; pettiness of thinking is due to shadripus! Without evolving and/or sublimating them; inadvertently abandoning intellect or reason; per se; over the

feelings and emotions; is bound to be disastrous! It would make us sectarian, superstitious, fanatic, blind; intolerant and of course; indiscriminately violent. So, without bothering about anything of this sort; we should practice NAMASMARAN! It has the benevolent effect; in terms of accelerating our growth from basal, subjective and petty instincts, emotions, thinking and perspective; to objective and globally benevolent ones.

Student: Coming back to my stress; now I can appreciate the link between the basic mechanisms, causes, effects and support systems; and the common feature of all kinds of stress, which is “forgetting our true self”! This dehumanization, true dying before physical death is due to the ongoing exaggerated entropy, i.e. disorganization! Actually I am feeling better and stronger with this understanding.

Teacher: That is wonderful! The life in us has tendency to merge with the cosmic consciousness on the one hand and a tendency to get trapped in the property of the matter; on the other! The individual consciousness (we) is intricately associated, with cosmic consciousness on the one hand; and wrapped or rather trapped in the properties of physical matter; on the other! Physical matter (neurotransmitters, hormones, enzymes and other molecules and the interactions amongst them) has the property of entropy; the property of any system to get disorganized (in case living beings it is the process of atrophy, degeneration, degradation, disruption, deterioration and destruction). Thus we are actually caught between the upward (URDHVAGAMI) force that tends to unify us with cosmic consciousness (our true self); and the downward (ADHOGAMI) force that LOCKS us in the influence of matter and rags us in the entropy! **This suffering is stress! Traditionally it is called BHAVAROGA!**

Actually; right from the birth; we are accustomed to accept and suffer from the wants of our body. We are habituated to accept every stimulus arising from inside and outside our body and get attached to it. This is why we are always engrossed in the hunger, thirst, habitat, sexual desires and so on; all pertaining to our body! This is not abnormal. But this leads to being increasingly selfish and locked into the relationships born out of bodily needs! We develop love or hatred about the relations; according to whether the needs of our body; such as security, food, shelter, sex and other bodily pleasures; are satisfied, or deprived! Thus we get trapped in friendship or enmity, pains or pleasures; and keep vacillating in them. This is being trapped in the entropy! This is physiological and normal. But this is also a limitation, and a common cause underlying the stressors!

Student: I think you are hinting at ego; which is also called AHANKAR and is due to what is called DEHABUDDHI! But I am not clear about these!

Teacher: Yes! AHANKAR is erroneous consideration of self to be everything we consider as “me” and “mine”! Thoughts, feelings, beliefs, passions and everything which, if and when negated we feel hurt! AHANKAR is a product of; the association of true self with body metabolism, hormones, neuro-hormones, neurotransmitters, neurons and their electrochemical interactions, which are together called DEHABUDDHI.

Hence when we refer to ourselves as “I” or “we”; we do not really know what we are referring to. Our “I” or “we” actually refers to a combination or mixture of phenomena such as our physical needs, passions, emotions, concepts, convictions, ideas, and perspectives and so on. This mixture incorporates the pleasant and unpleasant memories of our past experiences and future dreams, which may be emotional, economic, social, cultural, religious, and racial. In addition; the

components of this mixture are variable in terms of their proportions, intensities and influence at different times, age, maturity and situations. The chaos within; “I” and the chaos in the society; complement each other. This creates a vicious cycle. The clarity about the same; in “I” and the society; generates a wellness cycle!

Student: No wonder; I am in stress! Sir, I really did not know about these unseen and imperceptible shackles!

Teacher: Most of us are unable to manage stress inside and outside because our “I” is torn apart between our passions, emotions, concepts, likes, dislikes, dreams, aspirations, missions; and our priorities. Often we think very nobly but act meanly in personal and social life because we are constrained, restrained and helpless! Even as psychology textbooks, counselors, spiritual leaders, moralists, social thinkers and egalitarian leaders; preach a variety of norms for total revolution; let us realize that NO arbitrary formula, appeal or commandments can bring about individual and universal blossoming. This is because; it is often impossible to rise above the “I”!

NAMASMARAN is associated with; ever increasing involvement; by thoughts, feelings and later on; even by instincts; in the upward process of freeing ourselves step by step; from the grip of “I” (our thoughts, feelings, and passions and so on). This makes us increasingly selfless and frees us from the tight control of our “I” embodying bodily pains, pleasures, wants, interests, infatuations, ambitions (which are often at loggerheads with the interests of the others).

In short; NAMASMARAN i.e. SMARAN or remembrance of NAMA i.e. remembrance of Guru in his NIRGUNA (beyond every possible attribute) SWAROOPA (essence of His Self)! This is same as remembrance of God or true Self i.e. immortal eternal cosmic consciousness. NAMASMARAN is associated

with upward (URDHVAGAMI) force and slow and steady but definite nullification of the downward force (born out of entropy and “T”)! It thus involves; moving towards; with increasing acceleration; to the true self. It is thus a process of being unprejudiced, objective, accurate and globally benevolent. It is a process of overcoming subjectivity. It is a process of learning; to think, feel, desire and work beyond one’s own petty identity. That is why NAMASMARAN frees us from our individualistic and petty perspective, thoughts, feelings and even instincts. This is exactly how NAMASMARAN gives birth to Total Stress Management or blossoming in individual and universe!

Student: Sir! This is wonderful! Now I am beginning to understand; how NAMASMARAN is crucial to Total Stress Management i.e. the process of conquering DEHABUDDHI!

Teacher: This is how; though it took decades; I conceived the holistic concept of Total Stress Management in terms of simultaneous individual and global blossoming; and NAMASMARAN as the inseparable way or core of it! NAMASMARAN is **not** an idle activity as it appears. Actually; when we see NAMASMARAN being practiced; we see; only external appearance accessible to our own limited, subjective and deceptive perceptions; and not the reality!

Student: Sir! I am almost with you! But I still have a doubt! How can we practice NAMASMARAN; when we are involved in intellectual (and not merely physical) work?

Teacher: The answer can be obtained, if we find out the root of the question! The root of the question is in our goal!

We are usually involved in an intellectual activity with a specific goal. This goal may be; conscious or subconscious. But it is inseparable from our activity. We may call it our expectation from our intellectual activity. It may be passing in examination, competing in an interview, getting promotion, proving or disproving a hypothesis, or for that matter; achieving any target in a given deadline.

NAMASMARAN would certainly come in the way of our intellectual efforts associated with such a goal or expectation

But we have to realize that all intellectual efforts and all the goals remain subjective and individualistic if they are not coupled with a process of being objective. **Purified and exalted intellectual efforts and goals; inevitably culminate in self realization and universal welfare**, but in absence of this; they degenerate into sectarian, divisive and destructive results.

NAMASMARAN chastises our efforts and our goals. In absence of this process of nullifying our subjectivity or individuality and being one with our core; every action, proves to be unsatisfactory! This is because; even if we try to nullify our subjectivity arbitrarily; that arbitrariness itself traps us; in further subtler subjectivity. Hence we become further alienated from the objective core of ourselves and the satisfaction. Thus; if we try to catch hold of our core voluntarily; then we usually land up in despondent depression or maniacal behavior. This makes us either listless losers or arrogant achievers! Thus through 'our' efforts; we tend be entangled in; melancholy or morbid obsession; at our own cost or that of others!

In both cases we remain far away from our true self and the fulfillment!

NAMASMARAN does consume some of our time. It does reduce the involvement in intellectual efforts. But this is essential for purification of the efforts and the goals. This ensures the culmination of our involvement in intellectual efforts and our goals; into individual and universal emancipation.

Student: Can we compare this albeit inexactly; with the process of consumption of food, which has to be; for optimal benefits; **digested, absorbed and assimilated, even if that consumes (additional?) time?**

Teacher: Yes! NAMASMARAN; begun with a practice of 5 minutes per day; even if it is without any understanding; gradually reduces the time; of our intellectual, emotional and instinctual involvement; in subjective pettiness and superficiality; and transforms; our individualistic (and fragmented and sectarian) perspective, thinking, feelings and instincts; into holistic or objective. This marks the beginning of our ascent towards our true self; to finally become one with it! In the course of time; as we ascend up; we start getting the glimpses of our immortality; and begin to realize how “our” goals and “efforts” have reached to their appropriate culmination. In fact; we begin to understand everything in the universe; including intellectual efforts and goals; were the **“functions or effects; called parinam” of this omniscient, omnipotent and omnipresent reality called Mahakaran!** This is because the entrapment in subjectivity becomes weaker; while the involvement in NAMASMARAN and hence the process of becoming objective becomes stronger! NAMASMARAN empowers us to see, feel and act appropriately! It wakes us up to NEW AWAKENING! In fact; we begin to be restless; without NAMASMARAN. We begin to feel secure and comfortable in NAMASMARAN and be a part of universally benevolent spiritual dynamism! At this point we begin to understand; why our Guru preached NAMASMARAN; with so much of intensity!

Student: Sir, I am convinced about NAMASMARAN. But do you think your prescription of NAMASMARAN is equally applicable to children? Should they

also practice NAMASMARAN?

Teacher: It is better to start it as early in life as possible. As you must have thought; and correctly so; children would get bored initially. But why children; initially; all of us get bored by NAMASMARAN. This is because; **we all have a natural tendency to be lethargic and lazy. We “enjoy” (although temporarily) being inert and “feel at ease in the entropy”; even as it separates us from our true self and creates painful bondage later.** NAMASMARAN is a dynamic activity that opposes the entropy and hence we are **not at “ease” in NAMASMARAN!**

But life (and hence stress also); is like an unavoidable and frequently disturbed river full of whirlpools! NAMASMARAN is a process of reestablishing this river to its calm flow on the one hand; and training, empowering and enabling us to swim; on the other! Hence like swimming, NAMASMARAN has to be started as early as possible in life. In fact; here it is a far bigger challenge! It is challenge of swimming across the ocean of life; the BHAVASAGAR!

Coming to boredom; to avoid boredom; we can do it together; do it with music and start it in small but frequent doses.

Student: Would this act as a vaccination; a preventive measure!?

Teacher: Yes! NAMASMARAN not only acts as rectifying or curative measure; but also acts as a preventive measure!

Our consciousness is raised by NAMASMARAN! Our mind becomes sharp and alert! We are therefore not taken by surprise, not baffled, not shocked, not shattered, not destabilized, not collapsed; by any sudden or protracted stressor!

This is because; it is boosts the process of negentropy; the process opposite of entropy!

Life, of which we are a part; is like an electric circuit, which gets disturbed from time to time! NAMASMARAN is like checking it regularly; as well as correcting and systematizing the electrical connections; so that the bulbs of our life; emanate light according to our potentials! NAMASMARAN is like an antivirus program. It checks as well as removes the virus.

NAMASMARAN is the reversal of the forgetfulness and disorientation of; our ultimate powerhouse, our arsenal, our fire power, our knowhow, our radar, our captain, our Guru, true **self**! It is the process of reversal of the root cause of stress, before it is clinically evident!

Student: I see! Should everybody practice NAMASMARAN? Are you not satisfied with the NAMAJAP performed in huge numbers in different cities?

Teacher: I do not have the right, authority or intention to preach! I can only give my opinion. Whether everybody should practice or not; that is what everybody has to decide!

But in my opinion; NAMASMARAN is not a “bulb” or a “candle”; useful merely for an individual or a family. It is not a glass of water, useful for a person or persons. Like Sun rays and Sun light; or like rain, it is inevitably benevolent to billions! It is a mega process of individual and universal blossoming!

As regards the NAMAJAP weeks, or days celebrated enthusiastically by millions; I congratulate and thank them earnestly; as they have kept this vitally essential aspect of life viz. NAMASMARAN in the form of a tradition of NAMAJAP weeks and days! It is because of them, who practiced, promoted, propagated and enjoyed NAMASMARAN in several ways; that we are aware of NAMASMARAN; in spite

of the fact; that it is not a part of any curricular study and practice; in the mainstream education system.

Student: What do you think about the future?

Teacher: As regards the **future of NAMASMARAN**; the inner prompting suggests that the practice of **NAMASMARAN** would spread in all the continents, nations, provinces, cities, villages, homes, institutions, industries, hospitals, farms and every nook and corner. Further; this practice would not be aimed at petty gains! It would be selfless and blossom into holistic perspective, policies, plans and programs and their implementation! The spiritualism and materialism, theism and atheism would be culminated in holistic renaissance! Individualism and socialism would be culminated in; Self realization and SAMSHTI YOGA; respectively!”

Student: How would this happen?

Teacher: Just as 75 trillion cells unite and live in unity, complementarity and harmony; where; by participating their own well being as well as homeostasis i.e. well being of all other cells in the individual; every individual; from every nook and corner of the world; would participate simultaneously and inseparably; in his/her own well being as well as that of the others inhabiting the universe!

Student: This cannot be disputed; but appears to be very optimistic!

Teacher: It is optimistic and subjective too! Hence; having said all this; I have to add; that the real peace did not descend on me from this subjective vision; but it

dawned over me from the more recent realization of the uniting, underlying as well as controlling entity; investing the universe and the myriads of events and transactions in it.

Student: What exactly do you mean?

Teacher: This is a realization of **the divine presence beyond human consciousness, beyond time and beyond space. It appears to be the same; as Ishwar, Brahma, Purushottam, Paramatma, Guru, God, true Self, cosmic consciousness, SACCHIDANANDA, the absolute truth; and the omniscient, omnipotent and omnipresent reality, Mahakaran, the supreme controller, supreme orchestrator NAMA! It produces and destroys billions of events and things; ranging from cosmic phenomena, earth quakes, volcanic eruptions and tsunamis! The space and time are contingent in it! It produces, evolves and destroys the mass consciousness and mass conscience! It generates and destroys the colossal creativity, noblest thoughts, genuine feelings, burning passions and human behavior! It brings about the rise and fall of empires! It flares up wars and cataclysms; and it brings end of them and ushers in the peace! This NAMA “produces” the global mega process of orienting billions of us to it; through the practice of NAMASMARAN!**

Student: How does this realization bring peace sir?

Teacher: That is good question! It has given me a greater awareness that **the process of NAMASMARAN going on for millennia; produces; myriads of concepts, ideas, revelations and motivations; including the concept of Total Stress Management ! Thus whatever we discussed are mere effects, functions,**

contingents or products of the supreme viz. NAMA! I see clearly that neither the development nor the fate of Total Stress Management belong to me! Since I have no control on their development and their fate; the worry about its future and anxiety of every kind begins to disappear; and peace begins to prevail!

Student: Can you explain this point further?

Teacher: Yes! Of course! Look at the animals! They “do” things without thinking that “they” are doing. We do things; assuming that “we” are doing! In the course of ascendance from individuality and subjectivity; we realize; that the perception of “we” “are” “doing”; is a transient experience at a certain stage of development. This experience is; neither present; before (when we are unconscious about self); nor latter (when we transcend the individuality and subjectivity; and merge in impersonal objective consciousness)!

Student: Sir, do you mean to say that we are also conscious automatons?

Teacher: Yes! Precisely! It is in the beginning of a state of consciousness; when we appreciate that ‘we’ (our bodies, instincts, emotions, intelligence and perspective and our behavior); are mere dependent transient peripherals of the impersonal and eternal objective consciousness (NAMA), who is the only absolute and immortal reality; and hence a “doer”; albeit indirectly!

We realize that NAMA “plans” beyond our concept of planning; and “brings about” “earth quakes, tsunamis; scientific inventions; and the multitude of mundane activities; and actually everything including “our activities”, which are “executed” its peripheral instruments!

Student: It is difficult to imagine peace that you experience!

Teacher: This feeling of peace is similar to; but far more intense than the peace with which the passengers sleep with trust in the driver! The awareness that NAMA is in total charge of everything; makes us humble as well as peaceful! This awareness develops unconditioned acceptance of our own as well as others' limitations as individuals; and reduces grumbling and complaining. It also reduces the sense of guilt or pride about vices and virtues, ignorance and knowledge, slumber and awakening, failures and successes! It also reduces the anxiety and impatience about our failure or success to merge with HIM, the OMNIPOTENT, OMNISCIENT and OMNIPRESENT also called the **Mahakaran, or the cause of all causes!**

Student: This is similar to the serenity of a child in the lap of a mother!

Teacher: Very true! That is exactly how the peace dawns! **This realization taught me that “I” did not “own” the “appraisal” or “fate” of NAMASMARAN and its product; the Total Stress Management!**

Actually; as you rightly pointed out; we are automatons (with our control elsewhere), who are having a delusion that we are independent individuals. The activities going on in this delusion; irrespective of our age, sex, occupation, position and even state of evolution; constitute **PRAPANCH**. As and when the cosmic trans-temporal reality, the omniscient, omnipotent, omnipresent truth pervading every particle, every dimension of space and every moment of time; and every bit of consciousness (God, Guru, BRAHMA or NAMA); reveals to us; our oneness (although in glimpses and far from complete) with Him; the **PARAMARTH** begins. This is usually coupled with faint glimpses of future and

recognition of the purpose (although indistinct) of our life activities appropriate to it! This activity in my case happened to be getting involved in study and practice of NAMASMARAN and Total Stress management! Strange it may appear; but due to the residual subjectivity; it created anxiety and restlessness about its emergence!

Student: Now I can somewhat understand your peaceful dynamism!

Teacher: It is a great solace to be ever aware of the fact that Guru takes care of us like our mother! In fact Guru is our eternal mother! Just as our mother nurtures us in her womb for nine months; our Guru nurtures us through all our lives; through all the circumstances! Like our mother He delivers us at appropriate time; to the realm of immortality; His abode! This is the ultimate victory called GURU-BHET (being one with true self) and GURU KRUPA (the awareness of His most fulfilling benevolence and bounties)!

Student: Sir! Even though I understand what you say and would not like to refute it; isn't it difficult; at least initially; to believe that Guru does everything; including whatever we can or cannot witness?

Teacher: This question does arise initially! It is because; we have not yet experienced the total control of Guru! Even if we repeatedly reiterate that our Guru is none other than the Almighty Himself; we are always influenced by and involved in; **His personal life, His nature, His charisma, His feelings, His articulate preaching and His supernatural and superhuman feats; all embodied in His human form!** This is our view about other mystics, prophets and incarnations as well! All of them; while extraordinary, superhuman and supernatural; still have limited capacity; as individuals. Since in their human form;

they don't govern; the complex scientific inventions, rapidly developing intriguing technology, world wars, earth quakes, tsunamis, volcanic eruptions and several cosmic phenomena, we find it difficult to believe in "Guru does everything"!

Student: In other words; we find it difficult to believe in supreme control of Guru; because; we identify Guru or prophets with their human forms!

Teacher: Yes! They appear to be the contingents in the cosmos; to us. The events in the universe appear to be either the products of the concerned individuals or teams; or impersonal, unplanned and automatic. They do not appear to be under the control of our Guru or nay other prophet!

Actually; the Guru, mystics, prophets and incarnations of God in human form "do not do" (and do not say; "they do"). They know that their human forms actually "do not" do anything! Their human forms are merely the peripheral instruments through which the events are executed **not caused, designed or controlled!** They are aware of the fact that the essence or root of all them as individuals; is the invisible supreme controller; the Mahakaran, the NAMA!

Student: I remember many saints saying that God does everything!

Teacher: Moreover; when it is said that Guru 'does'; it does not imply an action such as driving a car, delivering a speech or cooking. Here doing implies ultimate control. An inexact analogy is that of superliving space-time! In absence of such superliving space-time; nothing would exist; nothing would work!

Student: This is rather difficult to comprehend! I will just restate and confirm! Firstly; the human forms are not doers; and secondly the expression “Guru does everything” actually implies a supreme and inevitable control! Am I right?

Teacher: Yes! Exactly! Even; all this “writing” and “I” are contingent amidst the eternal kingdom and supreme reign of my Guru i.e. NAMA. “SHRIRAM SAMARTH” also implies the same as “Guru or NAMA does everything”! To put in other way; what we perceive, feel and respond to; constitutes; changing, dependent, deceptive and limited “effects” and NOT the self controlled, independent causal reality. We are merely the instruments, the puppets! Whether great or small, wise or stupid and good or bad; we are puppets! Puppets may blame or adore the puppets just as a sword may blame or adore another sword; for some heinous or noble act respectively.

The controller of all this; is NAMA or Guru; the truly independent causal reality. It is eternal and super controlling cause of all this! It is the ‘field’, in which everything else is a ‘function’ or ‘contingent’. It is the ultimate controlling reality beyond time, space and human consciousness. It is also termed SHRI RAM. The supremacy of this; in every respect is implied in “SAMARTH”! SHRI RAM SAMARTH is simply; the reiteration of this fact and reminder or reorientation to NAMASMARAN and NAMA!

Student: Now I am also experiencing; at least to some extent; the vibrant quietude that has filled you! **RAMA KARTA** also must be implying the same; isn’t it?

Teacher: Yes! It also implies the same. Looking at it little differently; we are **some specific ‘engines’, with some specific energies, specific powers, specific capacity and differing versatilities.** This probably holds true for all living,

nonliving and other possible entities inside and outside. During our primitive states of evolution and during embryonic life, childhood and even latter; we are not aware of this! That is phase of ignorance.

At some later time; appropriate for us; we become aware of ourselves as “we”! We get charged with our instincts, emotions, thinking, perspective; and some pursuit or another. We begin to be flooded with and enthralled by urges! The urges when in the unconscious realm simply keep manifesting; resulting into temporary pleasures or pains. **When in conscious realm; the urges prompt us that; “we have to do it, we cannot do without it, we are doing it, we will do it; or we cannot do it”; and give us the associated pains and pleasures; and agonies and ecstasies!**

Thus our life gets unfolded in the form of all varieties of actions inside and outside. **At some time appropriate for us we realize that this is the supreme orchestra of our Guru, who is beyond time and consciousness. RAMA (Guru) and KARTA (the ultimate supreme master)! He is the supreme controller every entity and every event in universe! We also realize that the increasing emergence of NAMASMARAN i.e. reorientation to NAMA i.e. Guru in our life; is His bounty, His Krupa!**

We become increasingly grateful as we begin to get an increasing and pleasant assurance from Him that He is always; literally always; with us; nurturing and blossoming; us in as much as the whole universe!

By now; it must have been clear to you; that this is a matter of study, practice and experience; not of casual or cursory belief or disbelief.

Student: Sir, I have begun to experience the victorious revitalization! I thank our Guru immensely and whole heartedly; for initiating, enlivening, empowering and enlightening me; to be involved in His greatest ever bounty

viz. universal mega process of NAMASMARAN and Total Stress Management; through you!

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SARVETRA: SUKHIN: SANTU

SARVE SANTU NIRAMAYA:

SARVE BHADRANI PASHYANTU

MA KASHCHIT DU: KHAMAPNUYAT

(ESSENCE IN ENGLISH)

LET ALL OF US BE HAPPY

THROUGH EMPOWERMENT

FOR UNIVERSAL PERSPECTIVE, VISION, THINKING, FEELING AND

WORKING FOR SIMULTANEOUS INDIVIDUAL AND UNIVERSAL

BLOSSOMING

THROUGH

FREEDOM

FROM

SUFFOCATING SUPERFICIALITY AND PETRIFYING PETTINESS